Entertainments FOR LENT;

Written in *French* by the R. F. N. *Cauſin*, S. I.

And Tranſlated into *Engliſh* by Sir *B. B.*

The delight of Sin is Momentary, the Torment Eternal.

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To the moſt

EXCELLENT MAJESTY

OF

HENRIETTE MARIA

QUEEN of *Great Britain.*

Madam,

AMongſt all the publick Joyes for your Majeſties happy Return, I know not better how to expreſs my own particular, Than by moſt Humbly Preſenting to Your Majeſty, My Tranſlation of this excellent French Book, in the ſolitude of a Priſon, which was made more eaſie by ſome relation it had to your Majeſties ſervice.

And I preſume the rather upon this

Dedication, becauſe all that good which is derived to us from *France*, (whereof I conceive this may be a part) ſhould receive honour and increaſe of value from your Majeſty, that it may ſo diffuſe it ſelf with more authority and profit amongſt thoſe who may be capable to receive it. Your Majeſty (having read the Original) doth well know, that the Principal ſcope of it is, to teach the love of God, and contempt of this World, with many other principal virtues.

And for the practice of them all, this age could not have hoped for ſo rare an example to inſtruct all the great Ladies of *Chriſtendome*, as it hath found in your Majeſty, as well by your admirable fortitude, and perfect reſignation to Gods holy will in all Your Majeſties extreame afflictions, dangers and preſſures at Sea and Land, as alſo by your Majeſties many ſacred Retirements (in the moſt holy time of the year) to ſprinkle your pleaſures (voluntarily) with ſome of that Gall which was upon our *Saviours* lips, when he ſuffered his bitter Paſſion and Death for our ſins. Our great Divines affirm, that the preſent ſufferings of Mount *Calvary*, lead directly to the future Glories of Mount *Thabor*.

And

And therefore; ſince your Majeſty hath patiently endured ſo many unjuſt and rigorous Croſſes in the Mount *Calvary* of this World, we have great reaſon to hope, that our bleſſed Saviour hath prepared for Your Majeſty, a moſt glorious Crown in the next, which will never have end. And this ſhall ever be the inceſſant, and fervent prayer of,

Madam,

Your MAJESTIES poor, and

moſt humbly devoted Beadſman,

Baſil Brock.

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Entertainments for *Lent*;

And for the First Day, upon the Conſideration of Aſhes.

THou art Duſt, and to Duſt thou ſhalt return, Gen. 3.

1. It is an excellent way to begin Lent with the conſideration of duſt, whereby Nature gives us beginning; and by the ſame, death ſhall put an end to all our worldly vanities. There is no better way to abate and humble the proudeſt of all Creatures, then to repreſent his beginning and his end. The middle part of our life (like a kind of *Proteus*) takes upon it ſeveral ſhapes not underſtood by others; but the firſt and laſt part of it deceive no man; for they do both begin and end in Duſt. It is a ſtrange thing that man, knowing well what he hath been, and what he muſt be, is not confounded in himſelf, by

obſerving the pride of his own life, and the great diſorder of his paſſions. The end of all other creatures is leſs deformed then that of man. Plants in their death retain ſome pleaſing ſmell of their bodies: The little roſe buries it ſelf in her natural ſweetneſs, and carnation Colour. Many Creatures at their death leave us their teeth, horns, feathers, skins; of which we make great uſe. Others after death are ſerved up in ſilver and golden diſhes, to feed the greateſt perſons of the world. Only mans dead Carcaſs is good for nothing but to feed worms: and yet he often retains the preſumptious pride of a Gyant, by the exorbitance of his heart, and the cruel nature of a murderer, by the furious rage of his revenge. Surely that man muſt either be ſtupid by nature, or moſt wicked by his own election, who will not correct and amend himſelf, having ſtill before his eyes aſhes for his glaſs, and death for his miſtreſs.

2. This conſideration of duſt, is an excellent remedy to cure vices, and an aſſured Rampire againſt all temptations. St. *Paulinus* ſaith excellently well; That holy *Job* was free from all temptations when he was placed upon the ſmoke and Duſt of his humility. He that lies upon the ground can fall

fall no lower; but may contemplate all above him, and meditate how to raiſe himſelf by the hand of God, which pulls down the proud and exalts the humble. Is a man tempted with pride? The conſideration of Aſhes will humble him. Is he burned with wanton love (which is a direct fire?) But fire cannot conſume Aſhes. Is he perſecuted with covetouſneſs? Aſhes do make the greateſt Leeches and bloud-Suckers caſt their Gorges. Every thing gives way to this unvalued thing, becauſe God is pleaſed to draw the inſtruments of his power out of the objects of our infirmities.

3. If we knew, how to uſe rightly the meditation of death, we ſhould there find the ſtreams of life: All the world together is of no eſtimation to him, that rightly knows the true value of a juſt mans death. It would be neceſſary that they who are taken with the curioſity of Tulips, ſhould ſet in their Gardens a Plant called Napel, which carries a flower that moſt perfectly reſembles a deaths head. And if the other Tulips do pleaſe their ſenſes, that will inſtruct their reaſon. Before our laſt death we ſhould die many other deaths; by forſaking all thoſe creatures and affections which lead us to ſin. We ſhould reſemble thoſe creatures (ſacred to the Egyp-

tians) called *Cynocephales*, which died piece-meal, and were buried long before their death: So ſhould we bury all our concupiſcences before we go to the grave, and ſtrive to live ſo, that when death comes, he ſhould find very little buſineſs with us.

Aſpiration.

O Father of all Eſſences, who giveſt beginning to all things, and art without end; This day I take Aſhes upon my head, thereby profeſſing (before thee) my being nothing; and to do thee homage for that which I am; and for that I ought to be by thy great bounties. Alas, O Lord, my poor ſoul is confounded to ſee ſo many ſparkles of pride and covetouſneſs ariſe from this caitiff duſt, which I am: ſo little do I yet learn how to live, and ſo late do I know how to die. O God, of my life and death, I moſt humbly beſeech thee, ſo to govern the firſt in me, and ſo to ſweeten the laſt for me, that if I live, I may live only for thee; and if I muſt die, that I may enter into everlaſting bliſs, by dying in thy bleſſed love and favour.

The

The Goſpel upon Aſhwedneſday, St. *Matthew* 6.

of Hypocritical Faſting.

WHen you faſt, be not as the hypocrites, ſad: for they diſfigure their faces, that they may appear unto men to faſt. Amen, I ſay to you, that they have receiv'd their reward.

But thou when thou doeſt faſt, anoint thy head, and waſh thy face; that thou appear not to men to faſt, but to thy Father which is in ſecret: and thy Father which ſeeth in ſecret, will repay thee.

Heap not up to your ſelves treaſures on the earth: where the ruſt and moth do corrupt, and where thieves dig thorow and ſteal. But heap up to your ſelves Treaſures in heaven: where neither the ruſt nor moth doth corrupt, and where thieves do not dig through nor ſteal. For where thy treaſure is, there is thy heart alſo.

Moralities.

1. THat man goes to Hell by the way of Paradiſe, who faſts and afflicts his body, to draw the Praiſe of Men. Sor-

row and vanity together, are not able to make one Chriſtian Act. He deſerves everlaſting hunger, who ſtarves himſelf that he may ſwell and burſt with vain glory. He ſtands for a ſpectacle to others, being the murderer of himſelf, and by ſowing vanity, reaps nothing but wind. Our intentions muſt be wholly directed to God, and our examples for our neighbour. The Father of all vertues is not to be ſerved with counterfeit devotions; ſuch lies are abomination in his ſight, and *Tertullian* ſaith they are, as many adulteries.

2. It imports us much to begin Lent well, entring into thoſe liſts, in which ſo many holy ſouls have run their courſe with ſo great ſtrictneſs; having been glorious before God, and honourable before men. The difficulty of it is apprehended only by thoſe who have their underſtandings obſtructed by a violent affection to kitchin-ſtuffe. It is no more burdenſome to a couragious ſpirit, then feathers are to a bird. The chearfulneſs which a man brings to a good action in the beginning, does half the work. Let us waſh our faces by confeſſion: Let us perfume our Head (who is Jeſus Chriſt) by almes-deeds. Faſting is a moſt delicious feaſt to the conſcience, when it is accompanied with pure-

neſs

neſs and charity : but it breeds great thirſt, when it is not nouriſhed with devotion, and watered with mercy.

3. What great pain is taken to get treaſure ; what care to preſerve it ; what fear to loſe it; and what ſorrow when it is loſt ? Alas, is there need of ſo great covetouſneſs in life, to encounter with ſuch extream nakedneſs in death ? We have not the ſouls of Giants, nor the body of a Whale. If God will have me poor, muſt I endeavour to reverſe the decrees of heaven and earth, that I may become rich ? To whom do we truſt the ſafety of our treaſures ? To ruſt, to moths and thieves : were it not better we ſhould in our infirmities depend only on God Almighty, and comfort our poverty in him who is only rich, and ſo carry our ſouls to heaven, where Jeſus on the day of his Aſcenſion did place our Soveraign good. Only Serpents and covetous men deſire to ſleep amongſt treaſures, as Saint *Clement* ſaith. But the greateſt riches of the world is poverty free from Covetouſneſs.

Aſpirations.

I Seek thee (O invincible God) within the Abyſſe of thy brightneſs, and I ſee thee

through the vail of thy Creatures. Wilt thou always be hidden from me? Shall I never ſee thy face, which with a glimpſe of thy ſplendour canſt make Paradiſe, I work in ſecret, but I know thou art able to reward me in the light. A man can loſe nothing by ſerving thee, and yet nothing is valuable to thy ſervice, for the pain it ſelf is a ſufficient recompence. Thou art the food of my faſtings, and the cure of my infirmities. What have I to do with Moles, to dig the earth like them, and there to hid Treaſures; Is it not time to cloſe the earth, When thou doeſt open heaven? and to carry my heart where thou art, ſince all my riches is in thee? Doth not he deſerve to be everlaſtingly poor, who cannot be content with a God ſo rich as thou art.

The Goſpel upon the firſt Thurſday in Lent, S. *Matthew* 18. of the Centurions words.

O Lord I am not worthy.

AND when he was entred into Capernaum, there came unto him a Centurion, beſeeching him, and ſaying, Lord, my boy

boy lieth at home ſick of the palſie, and is ſore tormented.

And Jeſus ſaith to him, I will come and cure him.

And the Centurion making anſwer, ſaid, Lord, I am not worthy that thou ſhouldeſt enter under my roof: but only ſay the word, and my boy ſhall be healed. For I alſo am a man Subject to Authority, having under me, ſouldiers: and I ſay to this, go, and he goeth: and to another, come, and he cometh: and to my ſervant, do this, and he doth it. And Jeſus hearing this, marvelled, and ſaid to them that followed him, Amen, I ſay to you, I have not found ſo great faith in Iſrael.

And I ſay to you, that many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham, Iſaac *and* Jacob *in the Kingdom of Heaven, but the children of the Kingdomes ſhall be caſt out into the exteriour darkneſs, there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid to the Centurion, go, and as thou haſt believed, be it done unto thee. And the boy was healed in the ſame hour.*

Moralities.

1. OUr whole Salvation conſiſts in two principals; The one is in our be-

ing ſenſible of God, and the other in our moving toward him; the firſt proceeds from faith, the other comes of charity and other vertues. O what a happy thing it is to follow the example of this good Centurion, by having ſuch elevated thoughts of the Divinity, and to know nothing of God but what he is. To behold our heavenly father, within this great family of the world, who effects all things by his ſingle word; Creates by his power, governs by his counſel, and orders by his goodneſs this great univerſality of all things. The moſt inſenſible creatures have ears to hear him. Feavers and tempeſts are part of that running camp, which marcheth under his Standard: They advance and retire themſelves under the ſhadow of his command: he only hath power to give meaſures to the heavens, bounds to the Sea; to joyn the eaſt and weſt together in an inſtant, and to be in all places where his pleaſure is underſtood.

2. O how goodly a thing it is to go unto him, like this great Captain: To go, ſaid I? Nay, rather to fly as he doth by the two wings of charity and humility. His charity made him have a tender care of his poor ſervant, and to eſteem his health more dear, than great men do the rareſt pieces in their Cabinets. He doth not truſt his ſervants,

but

but take the charge upon himſelf: making himſelf (by the power of love) a ſervant to him, who by birth was made ſubject to his command. What can be ſaid of ſo many Maſters and Miſtreſſes, now a dayes, who live always ſlaves to their paſſions? having no care at all of the Salvation, health or neceſſities of their ſervants, as if they were nothing elſe but the ſcumme of the world. They make great uſe of their labours and ſervice (which is juſt) but neglect their bodies, and kill their Souls by the infection of their wicked examples. Mark the humility of this ſouldier, who doth not think his houſe worthy to be enlightened by one ſole Glimpſe of our bleſſed Saviours preſence. By the words of Saint *Auguſtine* we may ſay, he made himſelf worthy by believing and declaring himſelf ſo unworthy: yea worthy that our Saviour ſhould enter not only into his houſe, but into his very ſoul. And upon the matter he could not have ſpoken with ſuch faith and humility if he had not firſt encloſed (in his heart) him whom he durſt not receive into his houſe.

3. The Gentiles come near unto God, and the Jews go from him; to teach us that ordinarily the moſt obliged perſons are moſt ungrateful; and diſeſteem their benefactours

nefactours for no other reaſon, but becauſe they receive benefits daily from them. If you ſpeak courteouſly to them, they anſwer churliſhly; and in the ſame proportion wherein you are good, you make them wicked; therefore we muſt be careful that we be not ſo toward God. Many are diſtaſted with devotion, as the Iſraelites were with Manna: All which is good, doth diſpleaſe them becauſe it is ordinary: And you ſhall find ſome who (like naughty grounds) caſt up thorns where roſes are planted. But we have great reaſon to fear, that nothing but Hell fire is capable to punniſh thoſe, who deſpiſe the Graces of God, and eſteem that which comes from him as a thing of no value.

Aſpirations.

O Almighty Lord, who doeſt govern all things in the family of this world, and duſt bind all inſenſible creatures, (by the bare ſound of thy voice) in a chain of everlaſting obedience: Muſt I only be ſtill rebellious againſt thy will? Feavers and Palſies have their ears for thee, and yet my unruly ſpirit is not obedient. Alas, alas, this family of my heart is ill governed; It hath violent paſſions; my thoughts are wandering, and my reaſon is illobeyed. Shall it

it never be like the houſe of this good Centurion, where every thing went by meaſure, becauſe he meaſured himſelf by thy commandments? O Lord, I will come reſolutely by a profound humility, & an inward feeling of my ſelf, ſince I am ſo contemptible before thine eyes. I will come with Charity towards theſe of my houſhold, and toward all that ſhall need me. O God of my heart, I beſeech thee let nothing from henceforth move in me, but only to advance my coming toward thee, who art the beginning of all motions, and the only repoſe of all things which move.

The Goſpel for the firſt Fryday in Lent, S. *Mat.* 5. Wherein we are directed to pray for our Enemies.

YOu have heard that it was ſaid, thou ſhalt love thy neighbour, and hate thine enemy. But I ſay to you, love your enemies, do good to them that hate you: and pray for them that perſecute and abuſe you: that you may be the children of your Father which is in heaven, who maketh his Son to riſe upon good and bad, & raineth upon juſt and unjuſt. For if you love them that love you, what reward

reward ſhall you have? Do not alſo the Publicans this? And if you ſalute your brethren only, what do you more? Do not alſo the heathens this? Be you perfect therefore, as alſo your heavenly Father is perfect.

Moralities.

1. A Man that loves nothing but according to his natural inclination, loves only like a beaſt or an infidel. The beſt ſort of love is that which is commanded by God, and is derived from judgment, conducted by reaſon, and perfected by Charity. Methinks it ſhould be harder for a good Chriſtian to hate, then love his enemy. Hate makes him our equal, whereas love placeth us quite above him. By hating a mans enemy, he breaks the Laws of God; he fights againſt the Incarnation of Chriſt, which was acted to unite all things in the bonds of love: he gives the lie to the moſt bleſſed Euchariſt, whoſe nature is to make the hearts of all Chriſtians the ſame: he lives (like another Cain in the world) always diſquieted by ſeeking revenge, and it is a very death to him to hear of another mans proſperity. Whereas to love an enemy, doth not bind us to love the injury he hath done us; for we muſt not conſider him as

a

a malefactour, but as man of our own nature, as he is the Image of God, and as he is a Christian. God doth only command perfect things, not impossible. That which is very hard to flesh and blood, becomes easie by the help of grace and reason. Our blessed Saviour Jesus Christ being the Father of all harmony, can, and doth reconcile all contrarieties at his will and pleasure.

2. If revenge seem sweet, the gaining of it is most bitter: But there is nothing in the world more profitable, then to pardon an enemy by imitation of our Saviour. For it is then that our conscience can assure us to be the children of God, and inheritors of his glory. We must not fear to be despised for esteeming vertue, for such contempt can only proceed from those who know not the true value of that glory which belongs to the just. There is no better way to revenge, then leave it to God, who always doth his own business. When *David* wept for *Saul* who was his enemy, his Clemency did insensible make degrees, by which he mounted up to the throne of *Judah*. A good work which comes from the spirit of vanity, is like an empted Mine, good fear nothing. God who is invisible, would have

have our aſpects turned always toward him, and blind toward the world. Alms given by the ſound of a Trumpet, makes a great noiſe on the earth, but reaps little fruit in heaven. The fly of vanity is a miſchievous thing which deſtroys all the perfumes of Charity. What need we any ſpectators of our good works; every place is full where God is; and where he is not, there only is Solitude?

Aſpirations.

O God of all holy affections, when ſhall I love all that thou loveſt, and have in horrour all that diſpleaſeth thy divine Majeſty. If I cannot love in ſome perſon his defects and ſins, I will love in him thine Image, and in that will I acknowledge thy mercies. If he be a piece of broken glaſs; in that little piece, there will ſhine ſome lines of a God-Creator, and of a God-Redeemer. If thou haſt choſen him to exerciſe my patience, why ſhould I make him the object of my revenge, ſince he gives me trouble to gain me a Crown. He is a hammer to polliſh, and make me bright; I will not hurt him, but reverence the Arm that ſtrikes me. I reſign all vengeance into thy hands,

ſince

ſince it is a Right reſerved for thy Almighty power. And certainly the beſt revenge I can take, is to gratifie my enemy. Give unto me (O moſt merciful Prince) the grace to ſuffer, and let the ſacrifice of my ſufferings mount up to thy propitiatory throne.

The Goſpel for the firſt Saturday in Lent, St. *Matthew* 6.

Of the Apoſtles danger at Sea, and relief by our Saviour.

AND when he had diſmiſſed them, he went into the mountain to pray, and when it was late the boat was in the midſt of the Sea, & himſelf alone on the land. And ſeeing them labouring in rowing (for the wind was againſt them) and about the fourth watch of the night he cometh to them walking upon the Sea: and he would have paſſed by them. But they ſeeing him walking upon the Sea, thought it was a Ghoſt, and cryed out, for all ſaw him, and were troubled. And immediately he talked with them, and ſaid to them, have confidence, it is I, fear ye not. And he went up to them into the ſhip, and the wind ceaſed, and they were

were far more aſtoniſhed within themſelves, for they underſtood not concerning the loaves, for their heart was blinded.

And when they had paſſed over, they came into the land of Geneſareth, *and ſet to the ſhore. And when they were gone out of the boat, incontinent they knew him, and running through that whole countrey, they began to carry about in Couches thoſe that were ill at eaſe, where they heard he was. And whitherſoever he entred into Towns, or into villages or Citys, they laid the ſick in the ſtreets, and beſought him that they might touch but the Hem of his Garment; and as many as touched him, were made whole.*

Moralities.

1. WHat a painful thing it is to row when Jeſus is not in the boat; all our Travel is juſt nothing without Gods favour: A little blaſt of wind is worth more then an hundred ſtroaks of Oares. What troubleſome buſineſſes there are: how many intricate families do labour much, and yet advance nothing, becauſe God withdraws himſelf from their iniquities; if he do not build, the workman deſtroys what he is building? But all falls out right to thoſe, that embark themſelves with Jeſus,

ſus. They may paſs to the *Indies* in a basket, when others ſhall miſcarry in a good ſhip well furniſhed.

2. But how comes it about that the ſhip of the poor Apoſtles is beaten ſo furiouſly by the windes and tempeſts? There are many ſhips with ſilver beaks, with fine linnen ſails, and ſilken tackles, upon which the ſea ſeems to ſmile. Do the waters reſerve their choller, only to vent it upon that ſhip which carrys juſt perſons? This is the courſe of mans life: The brave and happy men of this world enjoy their wiſhes, but their ſhip doth periſh in the harbour as it is ſporting; whereas God by his infinite providence, gives tempeſts to his elect, that he may work a miraculous calm by his Almighty power. Dangers are witneſſes of their floating, and Combats are cauſes of their merit. Never think any man happy in his wickedneſs, for he is juſt like a fiſh that plays with the bait, when the hook ſticks faſt in his throat. We muſt wait and attend for help from heaven patiently (without being tired) even till the fourth, which is the laſt watch of the night. All which proceeds from the hand of God, comes ever in fit time, and that man is a great gainer by his patient attendance; who thereby gets nothing but perſeverance.

They

3. They knew Jeſus very ill, that take him for a Phantom or an illuſion, and cry out for fear of his preſence, which ſhould make them moſt rejoyce: So do thoſe ſouls which are little acquainted with God who live in blindneſs, and make much of their own darkneſs. Let us learn to diſcern God from the illuſions of the world: the tempeſt ceaſeth when he doth approach and the quietneſs of our heart is a ſure mark of his preſence, which fills the ſoul with ſplendour, and makes it a delicious Garden. He makes all good whereſoever he comes, and the ſteps which his feet leave, are the bounties of his heart. To touch the Hem of his Garment, cures all that are ſick; to teach us, that the forms which cover the bleſſed Sacrament, are the fringes of his holy humanity which cures our ſins.

Aſpirations.

O Lord, my ſoul is in night & darkneſs, & I feel that thou art far from me. What Billows of diſquiet ariſe within my heart; what idle thoughts, which have been too much conſidered? Alas (moſt redoubted Lord and Father of mercy) canſt thou behold from firm land, this poor veſſel, which labours

labours ſo extreamly, being deprived of thy moſt amiable preſence? I row ſtrongly, but can advance nothing, except thou come into my ſoul. Come (O my adored Maſter) walk upon this tempeſtuous Sea of my heart; aſcend into this poor Veſſel; ſay unto me, take courage, It is I. Be not conceited that I will take thee for an illuſion; for I know thee too well by thy powers and bounties, to be ſo miſtaken. The leaſt thought of my heart will quiet it ſelf to adore thy ſteps. Thou ſhalt raign within me; thou ſhalt diſperſe my cares; thou ſhalt recover my decayed ſenſes: thou ſhalt lighten my underſtanding; thou ſhalt inflame my will, thou ſhalt cure all my infirmities: And to conclude, thou only ſhalt work in me, and I will be wholly thine.

The Goſpel upon the firſt Sunday in Lent, S. *Matthew* the 4.

Of our Saviours being tempted in the Deſert.

THen Jeſus was led of the ſpirit into the Deſart, to be tempted of the Devil,

and

and when he had faſted fourty days and fourty nights, afterward he was hungry: And the tempter approached and ſaid to him, If thou be the Son of God, command that theſe ſtones be made bread: Who anſwered and ſaid, it is written, not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

Then the Devil took him up into the holy City, and ſet him upon the pinacle of the Temple, and ſaid to him. If thou be the ſon of God, caſt thy ſelf down, for it is written, that he will give his Angels charge of thee, and in their hands ſhall they hold thee up, leſt perhaps thou knock thy foot againſt a ſtone. Jeſus ſaid to him again, It is written, Thou ſhalt not tempt the Lord thy God.

Again, the Devil took him up into a very high mountain, and he ſhewed him all the Kingdoms of the world, and the glory of them, and ſaid to him. All theſe will I give thee, if falling down thou wilt adore me. Then Jeſus ſaith to him, avoid Satan; for it is written, the Lord thy God ſhalt thou adore, and him only ſhalt thou ſerve. Then the Devil left him, and behold Angels came, and miniſtred to him.

Mo-

tion

Moralities.

1. JEſus ſuffered himſelf to be tempted (ſaith Saint *Auguſtine*) to the end he might ſerve for a Mediatour, for an example, and for a remedy to work our victory over all temptations. We muſt fight on his ſide: Our life is a continual warfare, and our days are Champious which enters into the liſts. There is no greater temptation then to have none at all: Sleeping water doth nouriſh poyſon, Motion is the worlds ſoul; fighting againſt temptations, is the ſoul of vertues, and glory doth ſpring and bud out of tribulations. Vertue hinders not temptation, but ſurmount it. Jeſus faſted (ſaith the ordinary Gloſs) that he might be tempted, and is tempted becauſe he did faſt. He faſted fourty days, and then was hungry; he did eat with his Diſciples the ſpace of fourty days after his reſurrection, without any more neceſſity of meat, then the Sun hath of the earths vapours; to make us thereby know, that it only appertained to him, to teach that great ſecret how to manage want and abundance, by which St. *Paul* was glorified.

2. The firſt victory over a temptation, is

is to know that which tempts us. Some *end* ptations are gay and ſmiling at their beginning, as thoſe of love & pleaſure, which end in terrible and bitter ſtormes; Others are troubleſome and irkſome; Others doubtful and intricate: Others rapide and ſudden, which ceaſe upon their prey like an Eagle: Others are cloſe and catching. Theſe are the ſnares of Satan, who fomes like a Bore, Roars like a Lion, and hiſſeth like a Serpent. We ſhould always have an eye ready to mark from whence the temptation comes, whither it tends, what is the root of it, what the courſe, what the progreſs, and what power it may have over our ſpirit.

3. Solitude of heart, faſting, prayer, the word of God, are weapons of an excellent temper, which the word incarnate teacheth us to uſe in this conflict. Theſe things are to be uſed with diſcretion by the counſel of a good directour, to whom a man muſt declare all his moſt ſecret thoughts, and bear a breaſt of Chriſtal toward him, with a firm purpoſe to let him ſee all the inward motions of his heart. It is alſo good to note here, that our Lord would expreſly be tempted in that Deſart which is between *Jeruſalem* and *Jericho*, where the *Samaritan* (mentioned

tioned in the parable) did pour wine and oyl into the ſores of the poor wounded man; to teach us that by his combat he came to cure the wounds of *Adam*, and all his race, in the very place where they were received.

4. Sin is killed by flying the occaſions of it. Abſence, reſiſtance, coldneſs, ſilence, labour, diverſion, have overcome many aſſaults of the enemy. Sometimes a Spiders web is ſtrong enough to preſerve chaſtity, & at other times the thick walls of *Semiramis* are not ſufficient. God governs all, and a good will to concur with him, is a ſtrong aſſurance in all perils, and it will keep us untoucht amid'ſt the flames of luſt.

5. Since it imports us ſo much to fight valiantly, let us bring the hearts of Lions. Where is our Chriſtianity, if we do not give teſtimony of it to God, both by our fidelity and courage? How many Martyrs have been roſted and broiled becauſe they would not ſpeak one ill word? What honour can you expect by yielding at the firſt entrance to a temptation? Look not upon the violence of it, but contemplate the Crown which you ſhould gain by conquering it; think at your entrance how you will come off, and know for certain, that he who truly conſiders the conſequence of a

wicked action, will never begin it.

6. Lent is the Spring-time for ſanctified reſolutions, it mortifies the body that the ſpirit may triumph, it is a time of grace which tends to ſalvation and mercy. It imports extremly to commend all to God at the beginning, to ſanctifie this faſting, which is a part of our devotion: we muſt abſtain from fleſh, and be content with one meal at ſeaſonable hours, without making over large collations; except age, infirmity, or weakneſs, labour, or neceſſity of other functions, ſhall diſpence with our diet: for thoſe who are unable to faſt, ſuffer more by their diſability, then others do by faſting. It is good to follow the counſel of *Athanaſius*, who adviſeth to eat late and little, and at a table where is but one ſort of meat. We muſt alſo faſt by abſtinence from vice. For to weaken our body, and yet nouriſh our naughty paſſions, is to faſt as the Devils do, who eat nothing, and yet devour the world by the rage of their malice. Sobriety is a ſtream which waters all vertues. Our ſoul and body are as the ſcales of a ballance; if you pull down the one, you raiſe up the other; and if you tame your fleſh, it makes the Spirit raign and govern.

Aſpirations.

O Moſt merciful Lord, Father, and Protector of all my life, how great are the temptations and ſnares whereunto I am ſubject; when I eat, drink, ſleep, when I do buſineſs, when I am both in converſation and ſolitude? Whither ſhall this poor ſoul go which thou haſt thrown into a body ſo frail, in a world ſo corrupt and amongſt the aſſaults of ſo many pernicious enemies? Open, O Lord, thine eyes for my guidance, and compaſſionate my infirmities: without thee I can do nothing, and in thee I can do all that I ought. Give me, O Lord, a piercing eye to ſee my danger, and the wings of an Eagle to flye from it, or the heart of a Lion to fight valiantly, that I may never be wanting in my duty and fidelity to thee. I owe all that I am or have to thy gracious favour, and I will hope for my ſalvation, not by any proportion of my own vertues (which are weak and ſlender) but by thy boundleſs liberalities, which only do crown all our good works.

The Goſpel upon Munday the firſt week in Lent, out of *St. Matthew* 25.

Of the Judgment day.

AND when the Son of man ſhall come in his Majeſty, and all the Angels with him, then ſhall he ſit upon the ſeat of his Majeſty. And all nations ſhall be gathered together before him, and he ſhall ſeparate them one from another, as the Paſtour ſeparateth the ſheep from the goats: And ſhall ſet the ſheep at his right hand, but the goats at his left.

Then ſhall the King ſay to them that ſhall be at his right hand, Come ye bleſſed of my Father, poſſeſs you the Kingdom prepared for you from the foundation of the world. For I was hungred, and you gave me to eat: I was a thirſt, and you gave me to drink: I was a ſtranger, and you took me in: naked, and you covered me: ſick, and you viſited me. I was in priſon, and you came to me. Then ſhall the juſt anſwer him, ſaying, Lord, when did we ſee thee an hungered, and fed thee? a thirſt, and gave thee drink? and when did we ſee thee a ſtranger, and took thee in? or naked, and covered thee? or when did

did we ſee thee ſick, or in priſon, and came to thee? And the King anſwering, ſhall ſay to them, Amen, I ſay to you, as long as you did it to one of theſe my leaſt brethren, you did it to me. Then ſhall he ſay to them alſo that ſhall be at his left hand, Get you away from me you curſed into everlaſting fire, which was prepared for the Devil and his Angels. For I was an hungred, and you gave me not to eat; I was a thirſt, and you gave me not to drink; I was a ſtranger, and ye took me not in: naked, and you covered me not: ſick, and in priſon, and you did not viſit me. Then they alſo ſhall anſwer him, ſaying, Lord, when did we ſee thee an hungred, or a thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter to thee? Then he ſhall anſwer them, ſaying Amen, I ſay to you, as long as you did it not to one of theſe leſſer, neither did you it to me. And theſe ſhall go into puniſhment everlaſting: but the juſt, into life everlaſting.

Moralities.

BEhold here a Goſpel of great terrour, where our ſpirit like the Dove of *Noah*, is placed upon the great deluge of Gods wrath, and knows not where to find footing. Every thing is moſt dread-

full; But what can be more terrible, then the certainty of Gods judgement, joyned with the great uncertainty of the hour of our death? It is an unchangeable decree, that we muſt all be preſented before the high Tribunal of the living God, to render a juſt account of all which our ſoul hath done, while it was joyned with our body, as we are taught by S. *Paul.* We muſt make an account of our time ſpent, of our thoughts, words, actions; of that we have done, and that we have omitted, of life, death, and of the blood of Jeſus Chriſt; and thereupon receive a judgment of everlaſting life or death. All men know that this muſt certainly be done, but no man knows the hour or moment when it ſhall be. So many Clocks ſtrike about us every day, and yet none can let us know the hour of our death.

2. O how great is the ſolitude of a ſoul in her ſeparation from ſo many great intices ments of the world, (wherein many men live) and in an inſtant, to ſee nothing but the good or ill we have done on either ſide us; what an aſtoniſhment will it be for a man ſuddenly to ſee all the actions of his life (as upon a piece of Tapiſtree) ſpred before his eyes; where his ſins will appear like ſo many thorns, ſo many ſerpents, ſo many venemous

venemous beasts. Where will then be that cozening vail of reputation, and reason of state, which as yet cover so many wicked actions? The soul shall (in that day of God) be shewed naked to all the world, and her own eyes will most vex her, witnessing so plainly what she hath done.

3. O what a parting water is Gods judgment, which in a moment shall separate the mettals so different; O what a division will then be made of some men which now live upon the earth? Some shall be made clear and bright like the starrs of heaven, and others like Coles burning in hell. O what a dreadful change will it be to a damned soul at her separation from this life, to live only in the company of devils in that piercing sence of torments, and eternal punishment? It is a very troublesome thing, to be tied with silken strings in a bed of *Roses* for the space of eight days together. What may we then think of a damned soul which must dwel in a bed of flames so long as there shall be a God.

4. Make use of the time given you to work your salvation, and live such a life as may end with a happy death, and so obtain that favourable judgment, which shall say; Come, O thou soul, blessed of God my Fa-

ther, poſſeſs the Kingdom which is prepared for thee from the beginning of the world. There is no better means to avoid the Rigour of Gods judgments, then to fear them continually. Imitate the tree (mentioned in an Emblem) which being deſigned to make a Ship, and finding it ſelf wind-ſhaken as it grew upon the land, and ſaid, what will become of me in the Sea; If we be already moved in this world, by the bare conſideration of the puniſhment due to ſin, think what it will be in that vaſt Sea and dreadful abyſs of Gods judgments.

Aſpirations.

O King of dreadful Majeſty, who doeſt juſtly damn, and undeſervedly ſave ſouls; ſave me O fountain of mercy. Remember thy ſelf (ſweet Jeſus) that I was the cauſe of that great journey which thou tookeſt from God to man; and do not deſtroy me in that dreadful day, which muſt decide the queſtion of my life or death for all eternity. Take care of my laſt end, ſince thou art the cauſe of my beginning, and the only cauſe of all that I am. O Father of bounties, wouldeſt thou ſtop a mouth which deſires ſo earneſtly to praiſe and confeſs thee everlaſtingly? Alas (O eternal Sweetneſs)

Sweetneſs) wouldſt thou damn a ſoul which hath coſt thee ſo much ſweat and blood, giving it for ever to thoſe cruel and accurſed powers of darkneſs; Rather O Lord pierce my heart with ſuch a fear of thy judgments, that I may always dread and never feel them: If I forget, awake my memory; if I fly from thee, recall me again: If I defer my amendment, ſtay for me; If I return, do not deſpiſe my ſoul, but open thoſe arms of mercy, which thou didſt ſpread upon the Croſs, with ſuch rigorous juſtice againſt thy ſelf, for ſatisfaction of my ſins.

The Goſpel upon Tueſday the firſt week in Lent, out of *St. Matth.* 21.

Jeſus drove the buyers and ſellers out of the Temple.

AND when he was entred Jeruſalem, the whole City was moved, ſaying, Who is this? And the people ſaid, this is Jeſus the Prophet, of Nazareth *in* Galilee. *And Jeſus entred into the Temple of God, and caſt out all that ſold and bought in the Temple, and the Tables of the bankers, and the chairs of*

them that ſold pidgeons he overthrew; and he ſaid to them, it is written, My houſe ſhall be called the houſe of prayer, but you have made it a den of thieves. And there came to him the blind and the lame in the temple, and he healed them. And the chief Prieſts and Scriber ſeeing the marvellous things that he did, and the children crying in the Temple, and ſaying, Hoſanna *to the Son of* David: *they had indignation and ſaid to him, heareſt thou what theſe ſay? And Jeſus ſaid to them, very well, have you never read, that out of the mouths of infants and ſucklings thou haſt perfected praiſe? and leaving them, he went forth out of the city into* Bethania *and remained there.*

Moralities.

1. JEſus entring into Jeruſalem, went ſtrait to the Temple, as a good Son goes to his Fathers houſe; as a high prieſt to the Sanctuary; and as a ſacrifice to the altar. He doth very lively intereſt himſelf in the goods of his Heavenly Father, and chaſeth out every prophane thing out of that ſacred place, to give thereby glory to the living God, and to put all things in order. It is a wicked ſtain to Religion, when Eccleſiaſtical perſons are vicious, and when Churches

Churches are prophaned. Saint *Chryſoſtom* ſaith, that prieſts are the heart of the Church, but when they are wicked, they turn all into ſin. A decaying tree hath always ſome ill quality about the root: ſo when any people are without diſcipline, the paſtours are without vertue. The want of reverence in Churches, begets the contempt of God; they cannot have Jeſus in their hearts, when they give him affronts even in his own Temple.

2. His houſe (ſaith he) is a houſe of prayer; but your heart ſhould be the ſanctuary, and your lips the door. So long as you are without the exerciſe of prayer, you ſhall be like a Bee without a ſting, which can make neither honey nor wax. Prayer is the chiefeſt and moſt effectual means of that Angelical converſation to which God calls us, by the merits of his paſſion, and by the effects of his triumphant reſurrection. It is the ſacred buſineſs which man hath with God, and (to ſpeak with Saint *Gregory Nazianzen*) it is the art to make our ſouls divine. Before all things you muſt put into an order, the number, the time, the place, the manner of your prayers; and be ſure that you pay unto God this tribute with reſpect, ferver, and perſeverance. But if you deſire to

make

make a very good prayer, learn betimes to make a prayer of all your life. Incenſe hath no ſmell without fire, and prayer is of no force without charity. A man muſt converſe innocently, purely with men, that deſires to Treat worthily with God.

3. Keep your perſon and your houſe clean from ill managing all holy things, and from thoſe irreverences, which are ſometimes committed in Churches. It is a happy thing for a man to be ignorant of the trade of buying and ſelling benefices, and to have no entercourſe with the tribunals of iniquity. Many other ſins are written in ſand, and blown away with a ſmall breath of Gods mercy; But the faults of ſo great impiety, are carved upon a corner of the altar, with a grave of ſteel, or with a diamond point, as the Prophet ſaith. He deſerves to be made eternally culpable, who drys up the fountain, which ſhould waſt himſelf, or poiſons the ſtream, which he himſelf muſt drink; or contaminates the Sacraments, which are given him to purifie his ſoul.

Aſpirations.

SPirit of God, which by reaſon of thy eminent height, canſt pray to no body, and

and yet by thy divine wiſdom, makeſt all the world pray to thee. Give me the gift of prayer, ſince it is the mother of wiſdom; the Seal of virginity, the ſanctuary for our evils, and fountain of all our goods. Grant that I may adore thee in ſpirit with reverence, ſtedfaſtneſs, and perſeverance: and if it be thy divine pleaſure that I pray unto thee as I ought, inſpire unto me (by thy vertue) ſuch prayers as thou wilt hear by thy bounty.

The Goſpel upon Wedneſday the firſt week of Lent,

St. *Matth.* 12.

The Phariſees demand a Sign of Jeſus.

THen anſwered him certain of the Scribes and Phariſees, ſaying, Maſter, we would ſee a ſign from thee; who anſwered, and ſaid to them:

The wicked and adulterous generation ſeeketh a ſign: and a ſign ſhall not be given it, but the ſign of Jonas *the Prophet: For as* Jonas *was in the Whales belly three dayes and three nights, ſo ſhall the Son of Man be in the heart*

heart of the earth three days and three nights. The men of Nineveh *ſhall riſe in the judgment with this generation, and ſhall condemn it, becauſe they did penance at the preaching of* Jonas: *And behold more then* Jonas *here. The Queen of the South ſhall riſe in the judgment with this generation, and ſhall condemn it; becauſe ſhe came from the ends of the earth to hear the wiſdom of* Solomon, *and behold more then* Solomon *here. And when an unclean ſpirit ſhall go out of man, he walketh through dry places, ſeeking reſt and findeth not. Then he ſaith, I will return into my houſe whence I came out; and coming, he findeth it vacant, ſwept with beſoms, and trimmed; then goeth he and taketh with him ſeven other ſpirits more wicked then himſelf, and they enter in and dwell there; and the laſt of that man be made worſe then the firſt. So ſhall it be alſo to this wicked generation.*

As he was yet ſpeaking to the multitudes, behold his mother and his brethren ſtood without ſeeking to ſpeak to him, and one ſaid unto him, behold thy mother and thy brethren ſtand without ſeeking thee. But he anſwering him that told him, ſaid, Who is my mother, and who are my brethren? and ſtretching forth his hand upon his Diſciples, he ſaid, Behold my mother and my brethren: for whoſoever

whatsoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.

Moralities.

1. 'TIs a very ill sign when we desire signs to make us believe in God. The signs which we demand to fortifie our faith, are oft-times marks of our infidelity. There is not a more dangerous plague in the events of worldly affairs, then to deal with the Devil, or to cast nativities. All these things fill men with more faults then knowledge. For divine Oracles have more need to be reverenced then interpreted. He that will find God, must seek him with simplicity, and profess him with piety.

2. Some require a sign, and yet between heaven and earth, all is full of signs. How many creatures soever there are, they are all steps and characters of the Divinity. What a happy thing it is to study what God is by the volum of time, and by that great Book of the world. There is not so smal a flower of the meddows, nor so little a creature upon earth, which doth not tell us some news of him. He speaks in our ears by all creatures, which

which are ſo many Organ-pipes to convey his Spirit and voice to us. But he hath no ſign ſo great, as the word incarnate which carries all the types of his glory and Power. About him only ſhould be all our curioſity, our knowledge, our admiration, and our love, becauſe in him we can be ſure to find all our repoſe and conſolation.

3. Are we not very miſerable, ſince we know not our own good but by the loſs of it, which makes us eſteem ſo little of thoſe things we have in our hands? The *Ninevites* did hear old *Jonas* the Prophet. The Queen of *Sheba* came from far to hear the wiſdom of *Solomon*: Jeſus ſpeaks to us uſually from the Pulpits, from the Altars; in our converſations, in our affairs and recreations: And yet we do not ſufficiently eſteem his words nor inſpirations. A ſurfeited ſpirit miſlikes honey, and is diſtaſted with *Manna*, raving after the rotten pots of Egypt. But it is the laſt and worſt of all ills to diſpiſe our own good. Too much confidence is mother of an approaching danger: A man muſt keep himſelf from relapſes, which are worſe than ſins, which are the greateſt evils of the world; he that loves danger, ſhall periſh in it. The

firſt ſin brings with it one Devil, but the ſecond brings ſeven: There are ſome who vomit up their ſins as the Sea doth cockles, to ſwallow them again. Their life is nothing but an ebbing and flowing of ſins, and their moſt innocent retreats, are a diſpoſition to iniquity. For as boild water doth ſooneſt freez, becauſe the cold works upon it with the greater force; ſo thoſe little fervours of devotion, which an unfaithful ſoul feels in confeſſions, and receiving (if it be not reſolute quite to forſake wickedneſs) ſerve for nothing elſe but to provoke the wicked ſpirit, to make a new impreſſion upon her: It is then we have moſt reaſon to fear Gods juſtice, when we deſpiſe his mercy. We become neareſt of kin to him, when his Ordinances are followed by our manners, and our life by his precepts.

Aſpirations.

O Word Incarnate, the great ſign of thy heavenly Father, who carrieſt all the marks of his glory, and all the characters of his powers: It is thou alone whom I ſeek, whom I eſteem and honour; All that I ſee, all I underſtand, all that I feel, is nothing to me, if it do not carry thy name,

name, and take colour from thy beauties, nor be animated by thy Spirit. Thy converſation hath no trouble, and thy preſence no diſtaſte. O let me never loſe by my negligence, what I poſſeſs by thy bounty. Keep me from relapſes, keep me from the ſecond gulf, and ſecond hell of ſin. He is too blind that profits nothing by experience of his own wickedneſs, and by a full knowledge of thy bounties.

The Goſpel upon Thurſday the firſt week in Lent, out of *S. Matthew* the 15.

Of the woman of Canaan.

AND *Jeſus went forth from thence, and Retired into the quarters of* Tyre *and* Sidon. *And behold a woman of* Canaan *came forth out of theſe coaſts, and crying out, ſaid to him, Have mercy upon me, O Lord, the Son of* David, *my daughter is ſore vexed of a Devil: who anſwered her not a word. And his diſciples came and beſought him, ſaying, diſmiſs her, becauſe ſhe cryeth out after us: And he anſwering, ſaid; I was not ſent but to the ſheep that are loſt of the houſe of* Iſrael,

Iſrael. *But ſhe came and adored him, ſaying, Lord help me: who anſwering, ſaid; It is not good to take the bread of children, and to caſt it to the dogs: but ſhe ſaid, yea Lord; for the dogs alſo eat of the crumbs that fall from the tables of their maſters. Then Jeſus anſwering, ſaid to her, O woman, great is thy faith, be it done to thee as thou wilt: and her daughter was made whole from that hour.*

Moralities.

1. OUr Saviour Jeſus Chriſt, after his great and wondrous diſcent from heaven to earth; from being infinite to be finite; from being God, to be man; uſed many ſeveral means for ſalvation of the world. And behold, entring upon the frontiers of Tyre and Sidon, he was pleaſed to conceal himſelf: But it is very hard to avoid the curioſity of a woman, who ſeeking his preſence, was thereby certain to find the full point of her felicity. A very ſmal beam of illumination reflecting upon her, carried her out of her Countrey, and a little ſpark of light brought her to find out the clear ſtreams of truth. We muſt not be tired with ſeeking God; and when we have found him, his preſence

ſhould

ſhould not diminiſh, but increaſe our deſire to keep him ſtill. We are to make entrance into our happineſs, by taking faſt hold of the firſt means offered for our ſalvation: And we muſt not refuſe or loſe a good fortune which knocks at our door.

2. Great is the power of a woman when ſhe applies her ſelf to vertue; behold, at one inſtant, how one of that ſex aſſails God and the devil, prevailing with the one by ſubmiſſion, and conquering the other by command: And he which gave the wide Sea arms to contain all the world, finds his own arms tied by the chains of a prayer which himſelf did inſpire. She draws unto her (by a pious violence) the God of all ſtrength, ſuch was the fervency of her prayer, ſuch was the wiſdom of her anſwers, and ſuch the faith of her words. As he paſſed away without ſpeaking, ſhe hath the boldneſs to call him to her; whiles he is ſilent, ſhe prays; when he excuſeth himſelf, ſhe adores him; when he refuſeth her ſuit, ſhe draws him to her. To be ſhort, ſhe is ſtronger then the Patriarch *Jacob*; for when he did wreſtle with the Angel, he returned lame from the conflict; but this woman, after ſhe had been ſo powerful with God, returns ſtrait

to

to her houſe, there to ſee her victories, and poſſeſs her conqueſts.

3. Mark with what weapons ſhe overcame the greateſt of all conquerours, Charity drew her from home to ſeek health for her daughter, becauſe like a good mother, ſhe loved her not with a luxurious love; but in her affliction, feeling all her dolours, by their paſſionate reflection upon her heart. Her faith was planted upon ſo firm a rock, that amongſt all the appearance of diſpair, her hope remained conſtant. Humility did effect that the name of Dog, was given her for a title of glory, ſhe making profit of injuries, and converting into honour the greateſt contempt of her perſon. Her words were low and humble; but her faith was wondrous high, ſince in a moment ſhe chaſed away the devil, ſaved her daughter, and changed the word Dog into the name of a Sheep of Chriſts flock, as *Sedulius* writes. Preſeverance was the laſt of her vertues in the Combat, but it was the firſt which gained her Crown. If you will imitate her in theſe four vertues, Love, Faith, Humility, and Perſeverance, they are the principal materials of which the body of your perfection muſt be compounded.

Aſpiration.

Aſpiration.

O Jeſus Chriſt, Son of *David*, I remember well that thy forefather did by his harp chaſe away a devil from *Saul:* And wilt not thou, who art the Father of all bleſſed harmonies, drive away from me ſo many little ſpirits of Affections, Appetites and Paſſions, which trouble and diſcompoſe my heart; This poor ſoul, which is the breath of thy mouth, and daughter of thine infinite bounties, is (like the Sun under a cloud) poſſeſſed with many wicked ſpirits; but it hath none worſe then that of ſelf-love. Look upon me (O Lord) with thine eyes of mercy, and ſend me not away with ſilence, ſince thou art the Word. Rather call me Dog, ſo that I may be ſuffered to gather up the crumbs which fall from thy Table. Whatſoever proceeds from thy mouth, is ſacred, and muſt be taken by me as a relick. If thou ſay I ſhall obtain my deſire, I ſay I will have no other, then what thou inſpireſt, and I can be contented with nothing, but what ſhall be thy bleſſed will and pleaſure.

The

The Goſpel upon Fryday the firſt week in Lent, *St. John* 5.

Of the Probatick Pond.

After theſe things, there was a Feſtival day of the Jews, *& Jeſus went up to* Jeruſalem: *and there is at* Jeruſalem *upon* Probatica, *a* Pond; *which in* Hebrew *is named* Bethſada, *having five Porches. In theſe lay a great Multitude of ſick perſons, of Blind, Lame, Withered, expecting the ſtirring of the Water. And an Angel of our Lord deſcended at a certain time into the pond, and the water was ſtirred. And he that had gone down firſt into the pond, after the ſtirring of the water, was made whole of whatſoever infirmity he was holden. And there was a certain man there, that had been eight and thirty years in his infirmity. Him when Jeſus had ſeen lying, and knew that he had been now a long time in that caſe, he ſaith to him, Wilt thou be made whole? The ſick man anſwered him, Lord, I have no man, when the water is troubled, to put me into the pond: for whiles I come, another goeth down before me. Jeſus ſaith to him, Ariſe, take up thy bed, and*

walk

walk. And forthwith he was made whole: and he took up his bed, and walked. And it was the Sabbath that day. The Jews therefore ſaid to him that was healed, it is the Sabbath, thou mayſt not take up thy bed. He anſwered them, he that made me whole, he ſaid to me, Take up thy bed and walk. They asked him therefore, what is that man that ſaid to thee, take up thy bed and walk? But he that was made whole, knew not who it was. For Jeſus ſhrunk aſide from the Multitude ſtanding in the place. Afterwards Jeſus finding him in the Temple, and ſaid to him, Behold, thou art made whole: ſin no more, leſt ſome worſe thing chance to thee. That man went his way, and told the Jews that it was Jeſus that made him whole.

Moralities.

ALL the world is but one great Hoſpital, wherein ſo many perſons languiſh; expecting the moving of the water, and the time of their good fortune. The Angels of earth which govern our fortunes go not ſo faſt as our deſires. But Jeſus who is the great Angel of council, is always ready to cure our Maladies; to ſupport our weakneſs, and

and make perfect our vertues. We need only to follow his motions and inſpirations, to meet with everlaſting reſt. It is a lamentable thing, that ſome can patiently expect the barren favours of men twenty or thirty years together, and yet will not continue three days in prayer to ſeek the ineſtimable graces of God.

2. The firſt ſtep we muſt make toward our ſalvation, is to deſire it. That man is worthy to be eternally ſick, who fears nothing elſe but the loſs of his bodily health. Men generally do all what they can poſſibly to cure their Corporal infirmities; they abide a thouſand vexations (which are but too certain) to recover a health which is moſt uncertain. And as for the paſſions of the mind, ſome love the Feavers of their own love, and their worldly ambition above their own life. They ſuck the head of a venemous aſpick, and are killed by the tongue of a viper. They will not part with that which kills them; and if you take from them the worm which makes them itch, or the executioner who doth indeed torment them, they believe you take away the chiefeſt of their felicity. Happy is that ſoul which holds nothing ſo dear in this world, but

will forſake it willingly to find God, and will ſpare nothing to gain Paradiſe.

3. There is nothing more common, nor ſo rare as man. The world is full of vitious and unprofitable men. But to find one very compleat in all good things, is to find a direct Phenix. There are more buſineſſes without men, then men without buſineſſes. For how many charitable employments might many lazy and idle perſons find out? So many poor mens affairs continue at a ſtand: ſo many miſerable creatures languiſh: ſo many deſolate perſons long to find ſome Man who (with little trouble to himſelf) would take ſome ſmal care of their affairs, and make up a little piece of their fortunes. Jeſus is the man of God deſired of all ages; to him we muſt apply our ſelves, ſince he is both life and truth. By him we may come to all happineſs, by him we may live in the fountains and ſtreams of life, and in him we may contemplate the chiefeſt of all truths.

Aſpirations.

WHat patience have I in committing ſins, and how impatient am I in my ſufferings for them? I am ever moſt ready to execute vice, and unwilling to abide the puniſhment. O good God,

God, there are many years in which I have retained an inclination to this disorder, to that sin. My soul is bound as it were with Iron chains, in this unhappy bed: will there be no Angel to move the water for me? But art not thou the Lord and Prince of Angels? Then I most humbly beseech thee (O blessed Saviour) do thou command, and by thy only word, my affairs will go well, and receive a happy dispatch; my body will become sound, my soul innocent, my heart at rest, and my life an eternal Glory.

The Gospel upon Saturday the first week in Lent, and the Sunday following, out of St. *Matthew* 17.

Of the Transfiguration of our Lord.

And after six dayes, Jesus taketh unto him Peter and James, and John his Brother, and bringeth them into a high mountain apart: and he was transfigured before them. And his face did shine as the Sun: and his garments became white as Snow. And behold, there appeared to them, Moses and Elias talking with him. And

Peter anſwering, ſaid to Jeſus, Lord it is good for us to be here, if thou wilt, let us make here three tabernacles; one for Thee, one for Moſes, and one for Elias. And as he was yet ſpeaking, behold a bright cloud overſhadowed them. And loe a voice out of the Cloud, ſaying, This is my well-beloved Son, in whom I am well pleaſed, hear ye him. And the Diſciples hearing it, fell upon their face, and were ſore afraid. And Jeſus came and touched them: and he ſaid to them, Ariſe, and fear not. And they lifting up their eyes, ſaw no body, but onely Jeſus. And as they deſcended from the mount, Jeſus commanded them, ſaying, tell the viſion to no body, till the Son of man be riſen from the dead.

Moralities.

1. THe words of the Prophet *Oſee* are accompliſhed; the nets and toils planted upon mount Tabor, not to catch birds, but hearts. The mountain which before was a den for Tygers and Panthers (according to the Story) is now beautified by our Saviour, and becomes a place full of ſweetneſs and raviſhments. Jeſus appears transfigured in the high robes of his glory. The cloud made him a pavillion

vilion of gold, and the Sun made his face ſhine like it ſelf. The heavenly Father doth acknowledge his Son as the true Prince of glory; *Moſes* and *Elias* both appear in brightneſs, the one bearing the Tables of the Law, and the other carried in a burning Chariot (as *Origen* ſaith) which made the Apoſtles know him. For the Hebrews had certain figures of the moſt famous men of their Nation in books. They both (as Saint *Luke* ſaith) were ſeen in glory and Majeſty, which fell upon them by reflexion of the beams which came from the body of Jeſus, who is the true fountain of brightneſs. The Apoſtles loſe themſelves in the deliciouſneſs of this great ſpectacle; and by ſeeing more then they ever did, deſired to loſe their eyes. O that the world is moſt contemptible to him, that knows how to value God as he ought. So many fine powders, ſo many pendents and favours of Glaſs; ſo many Towers and Columns of durt plaſtered over with gold, are followed by a million of Idolaters. To conclude, ſo many worldly Jewels are like the empty imaginations of a ſick ſpirit, not enlightened by the beams of truth. Let us rely upon the word (ſaith Saint *Auguſtine*) which remains for ever, while men paſs like the

water of a fountain, which hides it ſelf in the Spring, ſhews it ſelf in the ſtream, and loſeth it ſelf at laſt in the Sea. But God is always himſelf, there needs no Tabernacle made by the hands of man, to remain with him; for in Paradiſe, he is both the God and the Temple.

2. Tabor is yet but a ſmal pattern, we muſt get all the piece; we muſt go to the Palace of Angels and brightneſs, where the Tabernacles are not made by the hands of men. There we ſhall ſee the face of the living God clearly, and at full: There the beauties ſhall have no vails to hide them from us: Our being ſhall have no end: Our knowledges will not be Subject to errour, nor our loves and affections to diſpleaſure. O what a joy will it be to enjoy all, and deſire nothing; to be a Magiſtrate without a ſucceſſour, to be a King without an enemy, to be rich without covetouſneſs, to negotiate without money, and to be ever living without fear of death.

3. But who can get up to this mountain, except he of whom the Prophet ſpeaks? who hath innocent hands and a clean heart? who hath not received his ſoul of God in vain, to bury it in worldly pelf? To follow Jeſus we muſt transform

our

our ſelves into him; by hearing and following his Doctrin, ſince God the Father propoſeth him for the teacher of mankind, and commands us to hearken unto him. We muſt follow his examples, ſince thoſe are the Originals of all vertues. The beſt trade we can practiſe in this world, is that of transfiguration: and we may do it by reducing our form to the form of our Lord, and walking upon earth like men in heaven: Then will the Sun make us have ſhining faces when purity ſhall accompany all our actions and intentions. Our cloathes ſhall be as white as ſnow, when we ſhall once become innocent in our converſations; we ſhall then be raviſhed like the Apoſtles, and after we have been at mount Tabor, we ſhall be blind to the reſt of the world, and ſee nothing but Jeſus. It is moreover to be noted, that our Saviour did at that time entertain himſelf with diſcourſe of his great future ſufferings, and of his death, to teach us that his Croſs was the ſtep by which he mounted up to beatitude.

Aſpirations.

O Bleſſed Palace, O Magnificent Tabor, which this day didſt hold upon thee

the Prince of Glory; I love and admire thee, but I admire ſomewhat elſe above thee: It is the heavenly Jeruſalem, that triumphant company, that face of God; where all thoſe beauties are, which ſhall never ceaſe to be beauties. It is for that I live, for that I die, for that I languiſh with a holy impatience. O my Jeſus, my moſt benign Lord, transform me then into thee, that I may thereby be tranſformed into God. If I have carried the earthly Image of *Adam*, why ſhould I not alſo carry the form of Jeſus? Catch me O Lord within thoſe tiſſued nets and golden toils of brightneſs, which thou didſt plant upon this ſacred mountain. It is there I would leave mine eyes, it is there I reſolve to breath out my ſoul. I ask no Tabernacles to be there built for me, I have long ſince contemplated thy heart, (O Father of eſſences and all bounties) as the moſt faithful abode of my eternity.

The

The Goſpel upon Munday the ſecond week in Lent, St. *John* 8.

Jeſus ſaid unto the Jews, where I go, ye cannot come.

AGain therefore Jeſus ſaid to them, I goe, and you ſhall ſeek me, and ſhall die in your ſin. Whither I go, you cannot come. The Jews therefore ſaid, why? will he kill himſelf: becauſe he ſaith, whither I go, you cannot come. And he ſaid to them, you are of this world, I am not of this world. Therefore I ſay to you, that you ſhall die in your ſins. For if you believe not that I am he, ye ſhall die in your ſins. They ſaid therefore to him, Who art thou? Jeſus ſaid to them, The beginning, who alſo ſpeak to you. Many things I have to ſpeak and judge of you: but he that ſent me, is true: and what I have heard of him, theſe things I ſpeak in the world. And they knew not that he ſaid to them, that his Father was God. Jeſus therefore ſaid to them, when you ſhall have exalted the Son of man, then you ſhall know that I am he, and of my ſelf I do nothing, but as the Father hath taught me: theſe thnigs I ſpeak, and he that ſent me, is with me: and he hath

not left me alone, because the things that please him, I do always.

Moralities.

1. ONe of the greatest misfortunes of our life is, that we never sufficiently know our own good, till we lose it. We fly from that we should seek: we seek that we should avoid, and never begin to bewail our losses, but when they are not to be recovered. Those Jews possessed an inestimable Treasure, by the presence and conversation of the Son of God: But they set light by it, and so at last they lamented amongst eternal flames, what they would not see in so clear a light. Let us take heed of despising holy things, and avoid hardness of heart, which is a gulf of unavoidable mischiefs.

2. It is a strange thing that God is so near us, and yet we so far from him. That which hinders us from finding him, is because he is above, and we below. We are too much for the world; too fast nailed to the earth; too much bound to our superfluous businesses and cares of this life; and too much Subject to our own appetites. He must not be slave to his body, that pretends to receive good from God, who is a Spirit:

Spirit: He muſt not embark himſelf deeply into worldly matters, who deſires the Society of Angels. He muſt paſs from his ſenſe, to his reaſon; from reaſon, to grace; from grace, to glory. If you deſire to find God, ſearch for him as the three Kings did in the manger, in his humility: Look for him as the bleſſed Virgin did in the temple, in his piety: Seek him as the *Maries* did in his Sepulchre, by the meditation of death: But ſtay not there, ſave only to make a paſſage to life.

3. When you have lifted me up to the Croſs (ſaith our Saviour) you ſhall know that I am the true Son of God. And indeed, it is a great wonder that the infinite power of that Divinity would manifeſt it ſelf in the infirmity of the Croſs. It was only for God to perform this great deſign, and aſcend up to his throne of Glory, by the baſeſt diſgraces of the world. The good thief ſaw no other Title or ſign of his Kingdom, but only his body covered over with blood, and oppreſſed with dolours. He learned by that book of the Croſs, all the glory of Paradiſe: and he apprehended, that none but God could endure with ſuch patience, ſo great torments. If you will be children of God, you muſt make it appear by participation of his

Croſs

Croſs, and by ſuffering tribulation: By that Sun our Eagle tries his young ones; he who cannot abide that ſhining ray ſprinkled with bloud, ſhall never attain to beatitude: It is not comely to ſee the members of a head Crowned with Thorns, ſit in a rotten chair of delicacies.

Aſpirations.

O Bleſſed Saviour, who doſt lift up all the earth with three fingers of thy power, raiſe up a little this ſinful maſs of my body, which weighs down it ſelf ſo heavily. Give me the wings of an Eagle to fly after thee, for I am conſtantly reſolved to follow thee, whitherſoever thou goeſt: for though it ſhould be within the ſhadow of death, what can I fear, being in the arms of life? I am not of my ſelf, nor of the world, which is ſo great a deceiver. Since I am thine by ſo many Titles, (which bind me to adoration) I will be ſo in life, in death, in time, and for all eternity. I will take part of thy ſufferings, ſince they are the enſignes of our Chriſtian warfare. Tribulation is a moſt excellent engine; the more a man is kept under, the higher he mounts: He deſcends by perfect humility, that he may aſcend to thee by the ſteps of glory. The

The Goſpel upon Tueſday the ſecond week in Lent, St. *Matthew* the 23.

Jeſus ſaid, the Phariſees ſit in *Moſes* chair, believe therefore what they ſay.

THen Jeſus ſpake to the multitudes and to his Diſciples, ſaying, upon the chair of Moſes *have ſitten the Scribes and Phariſees. All things therefore whatſoever they ſhall ſay to you, obſerve ye and do ye: but according to their works do ye not, for they ſay and do not: for they bind heavy burthens, and importable, and put them upon mens ſhoulders; but with a finger of their own they will not move them. But they do all their works for to be ſeen of men, for they make broad their Phylacteries, and enlarge their fringes. And they love the firſt places at ſuppers; and the firſt chairs in the Synagogues: and ſalutations in the market place, and to be called of men, Rabbi: But be not you called Rabbi; for one is your Maſter, and all you are brethren: And call none father to your ſelf upon earth, for one is your Father, he that is in Heaven: neither be ye called Maſters, for one is your Maſter, Chriſt: he that is the greater of you, ſhall be your ſervitour. And*

be

be that exalted himſelf, ſhall be humble: and he that humbleth himſelf, ſhall be exalted.

Moralities.

IT is a very dangerous errour to think, that our Saviour in this Goſpel had a Purpoſe to introduce an Anarchy, and to make all men equal. He ſheweth in many places, that he would have Kings, Princes, Magiſtrates, Fathers and Doctours. But he would not have men come to honours by a vain ambition, nor others to honour them, but only as they have dependency upon the power of God Almighty. Let every ſoul (ſaith the Apoſtle) be Subject to higher powers, for there is no power but it cometh from God: He gives us Superiours not for us to judge, but to obey them. If a man cannot approve their manners, he muſt at leaſt reverence the character of their Authority. They ſhould be good Chriſtians for themſelves, but they are Superiours for us. He that reſiſteth their power, doth reſiſt God who ordained them. And all the great evils happening by hereſies and rebellions, proceed from no other fountain, but from contempt of powers eſtabliſhed by the decree of heaven. And man may pretend

zeal,

zeal, but if there is no better Sacrifice, then that of obedience. If great perſons abuſe their offices, God will find it out; and as their dignities are great, ſo their puniſhment ſhall be anſwerable.

2. One of the greateſt diſorders of this life is, that we go for the moſt part outwardly to pleaſe the world, and are little careful of a good inward application of our ſelves to pleaſe God. Inſtead of taking the way of Gods Image (from whence we all come) we are content to have vertues only by imagination, and vices in their true eſſence. *Nembroth* profeſſed himſelf a ſervant of the true God, and yet adored the fire in ſecret. Jeſus hath many worſhippers in words, but few in truth. Some ſtand upon formalities, others upon diſguiſed habits, others amuſe themſelves about ceremonies, others go as upon certain ſprings to make themſelves counted wiſe. Moſt men would ſeem what they are not, and much troubled to be ſeen what they are. All their time doth paſs in faſhions and countenances; but death and Gods judgments take off all thoſe maskes.

3. To ſay that we have ſeen a man exteriourly devout and ſpiritual (except he be ſo inwardly) is to ſay, we have ſeen a houſe

houſe without a foundation, a tree without a root, a veſſel move upon the Sea without a bottome, and an excellent clock without a ſpring. For the ſame which the foundation is to a houſe, the root to a tree, the bottome to a ſhip, and the ſpring to a clock, the ſame is a mans interiour life to all vertue. What is a man the better who reſembles window cuſhions which are covered with velvet, and ſtuft with hay; or to be like the picture of *Diana*, in *Homers* Iliads, which wept to ſome, and laught to others? A little ſpark of a good conſcience is better then all the lights of the world. Why do we crucifie our ſelves with ſo many diſſimulations, ſo many ceremonies, ſo many enforcements, upon our natures, to ſerve and pleaſe men, only to get ſmoke? He that ſows wind (ſaith the Prophet) ſhall reap a ſtorm. Let us live to our ſelves in the purity of a good conſcience, and of a perfect humility; if we deſire to live for ever with God. Thoſe ſhadows of falſe devotions proceed from the leaves of that fig-tree, wherewith *Adam* and *Eve* covered their nakedneſs: do not we know that hypocriſie is the ſame thing to vertue, which painting is to faces, and that it is the very moth which devours ſanctity;

ty; and will at the day of Judgment, make all thoſe appear naked, which to the world ſeem well apparelled.

Aſpirations.

O God of all truth, wherefore are there ſo many fictions, and counterfeit behaviours? Muſt we always live to pleaſe the eyes of others, and run after the ſhadow of vanity, which leaves nothing but illuſion within our eyes, and corruption in our manners. I will live unto thee (O fountain of lives) within whom all creatures have life. I will retire my ſelf into my own heart, and negotiate with it by the ſecret feeling of a good conſcience, that I may treat with thee. What need I the eyes of men, if I have the eyes of God? They alone are ſufficient to do me good, ſince by the aſpect they give happineſs to all the Saints. I will ſeek for thee (O my beloved Lord) from the break of day, till the dead time of the night. All places are ſolitary where thou art not, and where thou art, there only is the fulneſs of all pleaſures.

The Goſpel upon VVedneſday, the ſecond week in Lent, S. *Mat.* 20.

The requeſt of the Wife of *Zebedee* for her Sons, *James* and *John*.

AND Jeſus going up to Jeruſalem, took the twelve Diſciples ſecretly, and ſaid to them, behold, we go up to Jeruſalem, and the Son of man ſhall be delivered to the chief Prieſt and to the Scribes, and they ſhall condemn him to death, and ſhall deliver him to the Gentiles to be mocked, and ſcourged, and crucified, and the third day he ſhall riſe again.

Then came to him, the mother of the ſons of Zebedee, *with her ſons adoring and deſiring ſomething of him, who ſaid to her, what wilt thou? ſhe ſaith to him, ſay that theſe my two ſons may ſit one at thy right hand, and one at thy left hand, in thy Kingdom. And Jeſus anſwering, ſaid, you know not what you deſire. Can ye drink of the Cup that I ſhall drink of? They ſay to him, we can; He ſaith to them, My cup indeed you ſhall drink of: But to ſit at my right Hand and Left, is not mine to give to you, but to whom it is prepared of my Father.*

Mora-

Moralities.

1. WHat a ſhort life have we, and yet ſuch large and vaſt ambitions? We fear every thing like mortal men, and yet deſire all, as if we ſhould be immortal upon earth. It is a ſtrang thing to obſerve, how the deſire of Honour ſlides even amongſt the moſt refined Devotions. Some one is counted an Angel of Heaven amongſt men, who hath not forſaken his pretences upon earth. Ambition ſleeps in the boſomes of perſons conſecrated for the Altars. It overthrows ſome whom luxury could not ſtir; and moves thoſe whom avarice could not touch. We deſire all to be known, and to ſeem what we are not: but this ſeeming is that which doth bewitch us: All paſſions grow old and weaker by age; only the deſire of wordly Riches, and honours, is a ſhirt which we never put off, till we come to the Grave. Why do we ſo extreamly torment our poor life, by running after this ſhadow of honour, which we cannot follow without trouble, nor paſſes without fear, nor loſe without ſorrow? Is it not ſtrange folly, that men love ſuch vanities till the very laſt inſtant of their

their own ruins, and fear nothing, ſo they may tumble into precipices of Gold and Silver.

2. What great paines you take for theſe Children, as if they did not more belong to God then you, you caſt day and night, where to place them when the providence of God (which is the great Harbinger of the world) hath already markt their lodgings. One is ſettled in a good Religious courſe, another in the Grave, another perhaps ſhall have more then is neceſſary to make him a good man. *Eve* imagined that her Son *Cain* (having all the world) would have become ſome great God, when ambition made him a Devil incarnate. You ſhall rarely make your children great Saints, by getting them great Honours. You deſire they ſhould poſſeſs all that which overthrows them; and pretending to make a building with one hand, you deſtroy it with the other. By all your earneſt wiſhes, and all your laborious endeavours (for advancement of your Children) you effect nothing, but thereby give them inticements to pleaſure, and weapons for iniquity.

3. Whereupon ſhould we build our ambitions, if not upon the blood of the Holy Lamb? At the foot of the Croſs we be-

behold a God, covered with blood, Crowned with Thornes, and reproaches, who warns us to be humble; and at the ſame time we eagerly purſue worldly glory and ambition: We reſemble that unhappy daughter of *Miltiades*, who did proſtitute her ſelf under her fathers Trophees. By our unmeaſurable hunting after Honours amongſt the ignominies of Jeſus Chriſt, we abandon our ſelves to diſhonour, and make no other uſe of the Croſs, but only to be a witneſs of our infidelity.

Aſpirations.

AVoid, be gone you importunate cares of worldly goods, and honours; you little tyrants which burn the blood within our veins, and fill the moſt innocent pleaſures of our life with bitter ſorrows, what have I more to do with you? My Children ſhall be what God will. They ſhall be but too rich when they have vertue for their portion, and but too high when they ſhall ſee a true contempt of the world under their feet. God forbid that I ſhould go about any worldly Throne upon the Holy Lambs Blood, or that I ſhould talk of honours, when there is mention made of the Holy Croſs. O Jeſus thou father

ther of all true Glory, thou ſhalt from henceforth be my only Crown. All greatneſs where thou art not, ſhall to me be only baſeneſs, I will mount up to thee by the ſtairs of humility, ſince by thoſe thou cameſt down to me. I will kiſs the paths of mount Calvary, which thou haſt ſprinkled with thy precious blood, and eſteem the Croſs, above all worldly things, ſince thou haſt conſecrated it by thy cruel pains; and brought us forth upon that dolorous bed to the day of Eternity.

The Goſpel upon Thurſday the ſecond week in Lent, out of *S. Luke* 16.

Of the rich Glutton and poor Lazarus.

THere was a certain rich man, and he was clothed with purple and ſilk, & he fared, every day magnifically. And there was a certain beggar call'd Lazarus, that lay at his gate full of ſores, deſiring to be filled of the crumbs that fall from the rich mans table, but the dogs alſo came, and licked his ſores. And it came to paſs that the beggar died, and was carried of the Angels into Abrahams boſom. And the rich man alſo died, and he was buried.

buried in hell, and lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he crying said, Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger into water, for to cool my tongue, because I am tormented in this flame. And Abraham said to him, son, remember that thou didst receive good things in thy life time, and Lazarus likewise evil: but now he is comforted, and thou tormented. And beside all these things; between us and you, there is fixed a great Chaos: that they which will pass from hence to you, may not, neither go from thence hither. And he said, then, father, I beseech thee, that thou wouldst send him to my fathers house, for I have five brethren, for to testifie unto them, lest they also come into this place of torments. And Abraham said to him, they have Moses and the Prophets: let them hear them. But he said, no, father Abraham, but if some man shall go from the dead to them, they will do pennance. And he said to him, if they hear not Moses and the Prophets, neither if one shall rise again from the dead, will they believe.

Mora-

Moralities.

1. A Rich man and a poor meet in this world, the one loaden with treaſures, the other with ulcers. They both meet in the other world; the one in a gulf of fire, the other in an Abyſs of delights: Their ends are as different as their lives were contrary: To teach us, that he which ſhall conſider rightly, the end of all worldly ſins and vanities, will have in horrour the deſire of them. And as there is nothing, for which godly poor men may not hope, ſo is there nothing which wicked rich men ſhould not fear. He that is proud of riches, is proud of his burdens, and chains; but if he unload them upon the poor, he will be eaſed of his pain, and ſecured in his way.

2. The life of man is a marvellous Comedy; wherein the greateſt part of our actions are plaid under a curtain, which the divine providence draws over them to cover us. It concealed poor *Lazarus*, and kept him in obſcurity, like the fiſh which we never ſee till it be dead. But Jeſus draws the curtain, and makes himſelf the hiſtorian of this good poor man, ſhewing us the ſtate of his ſoul, of his body, of his life and death.

death. He makes him appear in *Abrahams* boſome as within the Temple of reſt and happineſs, and makes him known to the rich man, as to the Treaſurer of Hells Riches. Are not we unworthy the name which we carry, when we deſpiſe the poor, and hate poverty as the greateſt miſery? Since the Son of God having once conſecrated it upon the Throne of his Manger, made it ſerve for his Spouſe during life, and his bride-maid at the time of his death.

3. This rich glutton dreamed, and at the end of his dream found himſelf buried in hell. All thoſe pomps of his life were ſcattered in an inſtant as ſo many nocturnal illuſions, and his heart filled with eternal grief and torment. His firſt miſery is a ſudden, unexpected and hideous change from a huge ſea of dilicacies, into an unſufferable gulf of fire: where he doth acknowledge that one of the greateſt vexations in miſery, is to have been happy. Another diſaſter which afflicts him, is to ſee *Lazarus* in *Abrahams* boſome, to teach us, that the damned are tormented by Paradiſe, even to the very loweſt part of Hell; and that the moſt grievous of their torments is, they can never forget their loſs of God.

So ſaith *Theophilact*, that *Adam* was placed over againſt the Terreſtial Paradiſe from whence he was baniſhed, that in his very puniſhment he might ſee the happineſs he had loſt by his foul fault. Now you muſt add to the reſt of his ſufferings the great Chaos which (like a diamond wall) is between hell and Paradiſe, together with the privation of all comfort; thoſe loſſes without remedy; that wheel of eternity, where death laſteth for ever, and the end begins again without ceaſing, and the torments can never fail or diminiſh.

4. Do good with thoſe goods which God hath given you, and ſuffer them not to make you wicked; but employ your riches by the hands of vertue: If gold be a child of the Sun, why do you hide him from his Father? God choſe the boſom of rich *Abraham*, to be the Paradiſe of poor *Lazarus*. So may you make the needy feel happineſs by your bounty; your riches ſhall raiſe you up, when they are trodden under your feet. The Prophet ſaith, you muſt ſow in the field of Alms, if you deſire to reap in the mouth of Mercy.

Aſpirations.

O God of Juſtice, I tremble at the terrour of thy judgments. Great fortunes of the world (full of honour and riches) are fair trees, oft times the more ready for the ax: Their weight makes them apt to fall, and prove the more unhappy fuel for eternal flames. O Jeſus father of the poor, and King of the rich, I moſt humbly beſeech thee never give my heart in prey to covetouſneſs, which (by loading me with land) may make me forget heaven. I know that death muſt conſume me to the very bones, and I ſhall then poſſeſs nothing but what I have given for thee. Muſt I then live in this world (like a Griffin) to hoard up much gold and ſilver, whereof I ſhall never have uſe, and ſtill be vexed with care how to preſerve it? O moſt merciful Lord, ſuffer me not to be taught by hell fire, that which I may have neglected to learn out of thy Goſpel. I moſt heartily renounce all luxury and pomp of the world, and this carnal life, which would always buſie it ſelf about my body. If thou be pleaſed to make me rich, I will be ſo for the poor; and if thou make me

poor, I will make my ſelf rich in thee, who art the true riches of thine elect.

The Goſpel upon Fryday the ſecond week in Lent, S. *Matth.* 21.

Of the Maſter of a Vineyard whoſe Son was killed by his Farmers.

ANother Parable hear ye: a man there was, an houſholder, who planted a vineyard, and made a hedg round about it, and digged in it a preſs, and builded a Tower, and let it out to Husbandmen, and went forth into a ſtrange Country. And when the time of fruit drew nigh, he ſent his ſervants to the Husbandmen to receive the fruits thereof. And the Husbandmen apprehending his ſervants, one they beat, another they killed, and another they ſtoned. Again, he ſent other ſervants more than the former; and they did to them likewiſe. And laſt of all, he ſent to them his Son, ſaying, They will reverence my Son. But the Husbandmen ſeeing the Son, ſaid within themſelves, This is the heir, come let us kill him, and we ſhall have his inheritance. And apprehending him, they caſt him forth out of the vineyard, and killed him. When therefore the Lord

of

of the vineyard ſhall come, what will he do to thoſe Husbandmen? They ſay to him, The naughty men he will bring to ought: and his vineyard he will let out to other Husbandmen, that ſhall render him the fruits of their ſeaſons.

Jeſus ſaith to them, have you never read in the Scriptures, The ſtone which the builders rejected, the ſame is made into the head of the Corner? by our Lord was this done, and it is marvellous in our eyes. Therefore I ſay to you, that the Kingdom of God ſhall be taken away from you, and ſhall be given to a Nation yielding the fruits thereof. And he that falleth upon this ſtone, ſhall be broken: and on whom it falleth, it ſhall alſo bruiſe him. And when the chief Prieſts and Phariſes had heard his Parables, they knew that he ſpake of them. And ſeeking to lay hands upon him, they feared the multitudes: becauſe they held him as a Prophet.

Moralities.

1. WE have reaſon to fear all that is in us, yea even the gifts of God: all his favours are ſo many chains; if they bind us not to do our duty, they will bind us to the puniſhment due for that neglect. Our ſoul is given us by God

as a thing borrowed from heaven, we muſt not be too prodigal of it. We muſt dig up ill roots as we do in land cultivated: the time will come that we muſt render up the fruits; and ſhall we then preſent thorns? examine every day how you profit, and what you do: draw every day a line, but draw it toward eternity. What can you hid from God who knows all? what can you repay to God who gives all? and how can you requite Jeſus who hath given himſelf?

2. How many meſſengers doth God ſend to our hearts without Intermiſſion, and how many inſpirations which we reject? So many Sermons which we do not obſerve, and ſo many Examples which we neglect. Jeſus comes in perſon by the Sacrament of the Altar, and we drive him from us, to crucify him, when we place the Devil and Mortal ſin in his room. What other thing can we expect, for reward of all theſe violences, but a moſt fearful deſtruction, if you do not prevent the ſword of Juſtice, by walking in the paths of mercy? Our vanities, which at firſt are like ſmall threds, by the contempt of Gods grace, come to be great cables of ſin. He that defers his Repentance, is in danger to loſe

loſe it, and will be kept out of the Ark with the croaking Raven, ſince he hath neglected the mourning of the ſorrowful Dove.

3. It is a moſt horrible thing to ſee a Soul left to it ſelf, after it hath ſo many times forſaken the inſpirations of God. It becomes a deſolate Vineyard, without incloſure. The wild Boar enters into it, and all unclean and ravenous creatures do there ſport and leap without controul. God hangs clouds over it, but will let no drop of water fall upon it. The Sun never looks upon it with a loving eye: all there, is barren, venemous, and near to Hell. Therefore above all things we muſt fear to be forſaken of God. Mercy provoked, changes it ſelf into ſevere Juſtice. All creatures will ſerve (as Gods inſtruments) to puniſh a fugitive Soul, which flies from him by her ingratitude, when he draws her to him by the ſweetneſs of his benefits.

Aſpirations.

ALas, O great father of the worlds Family, I am confounded to ſee thy Vineyard ſo ill ordered, made ſo

barren and ſpoyled. My Paſſions domineer like wild beaſts, and devour the Fruits due to thy bounty. I am heartily ſorry I have ſo little eſteemed thy graces, and to have preferred all that (which makes me contemptible) before thee. I do this day renounce all the abuſes of my Soul. I will grow and proſper under thy bleſſings: I will flouriſh under thy Aſpect, and fructify under thy Protection. Command only thy graces, and ſweet dews of Heaven (which are as paps of thy favours) to rain upon me, and water this rotten trunk of my heart. Speak to that eye of love; that beautiful eye of Jeſus, that it will ſhine but once with that ray, which doth make Souls happy for ever.

The Goſpel upon Saturday the Second week in *Lent*, St *Luke* 15.

Of the Prodigal Child.

AND he ſaid, A certain man had two ſons; and the younger of them ſaid to his father, Father, give me the portion of ſubſtance

ſubſtance that belongeth to me: And he divided unto them the ſubſtance. And not many dayes after, the younger ſon gathering all his things together, went from home into a far Country, and there he waſted his ſubſtance, living riotouſly. And after he had ſpent all, there fell a ſore famine in that Countrey, and he began to be in need: and he went and cleaved to one of the Citizens of that Countrey, and he ſent him into his Farm to feed ſwine. And he would fain have filled his belly of the husks that the ſwine did eat, and no body gave unto him. And returning to himſelf, he ſaid, How many of my fathers hirelings have abundance of bread, and I here periſh for famine? I will ariſe, and will go to my father, and ſay to him, Father, I have ſinned againſt heaven, and before thee, I am not now worthy to be called thy ſon, make me as one of thy hirelings. And riſing up, he came to his father; and when he was yet far off, his father ſaw him, and was moved with mercy, and running to him, fell upon his neck and kiſſed him. And his ſon ſaid to him, Father, I have ſinned againſt heaven, and before thee, I am not now worthy to be called thy ſon. And the father ſaid to his ſervants, Quickly bring forth the firſt ſtole, and do it on him, and put a ring upon his

hand, and ſhoos upon his feet, and bring the fatted calf, and kill it, and let us eat and make merry, becauſe this my ſon was dead and is revived, was loſt, and is found. And they began to make merry. But his elder ſon was in the field, and when he came and drew nigh to the houſe, he heard muſick and dancing, and he called one of the ſervants, and asked what theſe things ſhould be; and he ſaid to him, Thy brother is come, and thy father hath killed the fatted calf, becauſe he hath received him ſafe. But he had indignation, and would not go in. His Father therefore going forth, began to deſire him. But he anſwering, ſaid to his Father, Behold, ſo many years do I ſerve thee, and I never tranſgreſſed thy commandment, and thou didſt never give me a Kid to make merry with my Friends. But after that thy ſon, this, that hath devoured his ſubſtance with whores, is come, thou haſt killed for him the fatted calf. But he ſaid to him, Son, thou art always with me, and all my things are thine. But it behoved us to make merry and be glad, becauſe this thy brother was dead, and is revived; was loſt, and is found.

Mora-

Moralities.

1. THis parable is a true Table expreſſing the excurſions of a prodigal Soul, and her return to the mercy of God, by the way of Repentance. Note, that the firſt ſtep which ſhe trod toward her own deſtruction (as *Cain* did) was her departing from God, not by changing of place, but of heart. It departed from the chiefeſt light, which made it fall into an eclipſe of reaſon, and ſo into profound darkneſs. She diverted her ſelf from the greateſt bounty, which made her encline toward all wickedneſs, (being ſtrayed from her Soveraign being) which made her become juſt nothing.

2. She continued in ſin, as in a Countrey which was juſt nothing, where ſhe was vexed on all ſides with diſquiet, with cares, with fears and diſcontents. All ſins toſs their followers, as the ball is toſſed at Baloon. Vanity ſends them to pride: pride to violence: violence to avarice: Avarice to ambition: ambition to pomp and riot: pomp to gluttony; gluttony to luxury: luxury to Idleneſs; Idleneſs to contempt and poverty; and that poverty brings them to all worldly

worldly miſery. For all miſchiefs follow a wicked Soul, which departing from God, thinks to find a better condition.

3. Affliction opens the eyes of man, and makes him come to himſelf, that he may the better return to God. There is no journey ſo far, as when a man departs from himſelf, not by place, but by manners: A ſea of Licentiouſneſs interpoſeth it ſelf between his Soul and Innocence, to divorce her from the way of goodneſs: But Gods grace is a burning wind, which dries it up; and having brought man to himſelf, takes him by the hand and leads him even to God.

4. O what a happy thing it is to conſider the effects of Gods mercy in the entertainment of the good Father to his prodigal Son: The one had loſt all which he had of a good Son; but the other had not loſt what belonged to a good Father. The Son had yet ſaid nothing, when fatherly affection pleaded for him in the heart of his father; who felt the dolours of a ſpiritual labour; and his entrails were moved to give a ſecond birth to his Son. Though he were old, yet he went the pace of a young man: Charity gives him wings to fly to the embracements of his loſt child. He

is

is moſt joyful of all that comes with him, even of his very poverty. This without doubt ſhould give us a marvellous confidence in Gods merey, when we ſeek it with hearty repentance. It is a Sea of bounty which waſheth away all that is amiſs. Since he hath changed the name of Maſter into that of Father, he will rather command by love, than raign by a predominant power. No man ought to deſpair of pardon, except he, who can be as fully wicked as God is good; none is ſo merciful as God, none is ſo good a Father as he: For when you may have loſt your part of all his vertues, you can never (while you live) loſe the poſſibility of his mercy. He will receive you between his arms without any other reaſon, but your return by repentance.

5. The ſame Parable is alſo a true Glaſs, ſhewing the life of thoſe young Unthirfts, who think they are born only for ſport, for their bellies, and for pleaſure. They imagine their Fathers keep for them the golden Mines of *Peru*; and their life being without government, their expences are without meaſure. Some of them run through the world; they wander into all places, but never enter into conſideration of themſelves.

They

They return from Forreign parts, loden with debts, and bring home nothing but ſome new fantaſtical faſhions, cringes, and corantoes. There are many of them in whom pride and miſery continue inſeparable, after they have loſt their money and their brains. Their Fathers are cauſes of their faults, by gathering ſo much wealth for thoſe, who know not how to uſe it. Yet if they have the true Repentance of the Prodigal child, he muſt not deny them pardon: But mercy muſt not be had of thoſe who ask it by ſtrong hand, or ſeek it by a counterfeit ſorrow.

Aſpirations.

IT is an accurſed wandring, to travel into the Countrey of nothing. Where pleaſure drops down as water from a ſtorm; the miſerable conſequences whereof, have leaden feet, which never remove from the heart. Good God! What a Countrey is that, where the earth is made of Quickſilver, which ſteals it ſelf from under our feet when we think to tread upon it. What a Countrey is that, where, if a man gathered one bud of Roſes, he muſt be forced to eat a thouſand

ſand Thorns, and be companion with the moſt naſty filthy beaſts, in their ſtinking ordures, and be glad to eat of their loathſome draff for want of other meat. Alas, I have ſuffered, and ſuch a miſery as this, is neceſſary to make me remember the happineſs which I poſſeſſed in thy houſe; O merciful Father, behold my prodigal Soul which returns to thee, and will have no other Advocate but thy goodneſs; which as yet pleads for me within thy heart. I have conſumed all which I had, but I could not conſume thy mercy. For that is an Abyſſe which ſurpaſſeth that of my ſins, and miſeries. Receive me as a mercenary ſervant, if I may not obtain the name of a ſon. Why ſhouldſt not thou receive that which is thine, ſince the wicked ſpirits have taken that which was not theirs? Either ſhew me mercy, or elſe ſhew me a heart more fatherly than thine; and if neither Earth nor Heaven can find the like, to whom wouldſt thou have me go, but to thy ſelf, who doſt not yet ceaſe to call me?

The Goſpel upon the third Sunday in *Lent*, St. *Luke* 11.

Jeſus caſt out the Devil which was dumb.

AND he was caſting out a Devil, and that was dumb. And when he had caſt out the Devil, the dumb ſpake, and the multitudes marvelled. And certain of them ſaid, In Belzebub the Prince of Devils he caſteth out Devils. And others tempting, asketh him a ſign from Heaven. But he ſeeing their cogitations, ſaid to them: Every Kingdom divided againſt it ſelf, ſhall be made deſolate, and houſe upon houſe ſhall fall. And if Satan alſo be divided againſt himſelf, how ſhall his Kingdom ſtand? becauſe you ſay, that in Belzebub I do caſt out Devils. And if I in Belzebub caſt out Devils; your children, in whom do they caſt out? Therefore they ſhall be your judges. But if I in the finger of God do caſt out Devils, ſurely the Kingdom of God is come upon you. When the ſtrong armed keepeth his Court, thoſe things are in peace that he poſſeſſeth; but if a ſtronger than he come upon him, and overcome him, he will take away his whole armour, wherein he truſted,

and

and will deſtribute his ſpoyls. He that is not with me, is againſt me; And he that gathereth not with me, ſcattereth. When the unclean ſpirit ſhall depart out of a man, he wandreth through places without water, ſeeking reſt; and not finding, he ſaith, I will return into my houſe whence I departed. And when he is come, he findeth it ſwept with a beſome, and tirmmed. Then be goeth and taketh ſeven other ſpirits worſe than himſelf, and entring in, they dwell there. And the laſt of that man be made worſe than the firſt.

And it came to paſs, when he ſaid theſe things, a certain woman lifting up her voyce out of the multitude, ſaid to him, Bleſſed is the womb that bare thee, and the paps that thou didſt ſuck. But he ſaid, Yea rather, bleſſed are they that hear the word of God, and keep it.

Moralities.

1. THe Almond tree is the firſt which begins to flouriſh, and is often firſt nipt with froſt. The tongue is the firſt thing which moves in a mans body, and is ſooneſt caught with the ſnares of Satan. That man deſerves to be ſpeechleſs all his life, who never ſpeaks a word better than ſilence. 2. Jeſus

2. Jeſus, the eternal word of God, came upon Earth to reform the words of man: His life was a lightning, and his word a thunder, which was powerful in effect, but always meaſured within his bounds. He did fight againſt ill tongues in his life, and conquered them all in his death. The gall and vinegar which he took to expiate the ſins of this unhappy tongue, do ſhew how great the evil was, ſince it did need ſo ſharp a remedy. He hath cured by ſuffering his dolours, what it deſerved by our committing ſins. Other vices are determined by one act, the tongue goes to all: It is a ſervant to all malicious actions, and is generally confederate with the heart in all crimes.

3. We have juſt ſo much Religion as we have government of our tongues: A little thing ſerves to tame wild beaſts, and a ſmal Stern will ſerve to govern a Ship; Why then cannot a man rule ſo ſmall a part of his body? Is it not ſufficient to avoid lying, perjuries, quarrels, injuries, ſlanders & blaſphemies, ſuch as the Scribes and Phariſees did vomit out in this Goſpel againſt the purity of the Son of God. We muſt alſo repreſs idle talk, and other frivolous and unprofitable diſcourſes.

courſes. There are ſome perſons who have their hearts ſo looſe, that they cannot keep them within their breaſts, but they will quickly ſwim upon their lips, without thinking what they ſay, and ſo make a ſhift to wound their Souls.

4. Imitate a holy Father called *Siſus*, who prayed God thirty years together, every day to deliver him from his tongue, as from a capital enemy: You ſhall never be very chaſt of your body, except you do very well bridle your tongue. For looſeneſs of the fleſh proceeds ſometimes from liberty of the tongue: Remember your ſelf that your heart ſhould go like a Clock, with all the juſt and equal motions of his ſprings; and that your tongue is the finger, which ſhews how all the hours of the day paſs. When the heart goes of one ſide, and the tongue of another, it is a ſure deſolation of your ſpirits Kingdome. If Jeſus ſet it once at peace and quiet, you muſt be very careful to keep it ſo; and be very fearful of relapſes. For the multiplying of long continued ſins, brings at laſt Hell it ſelf upon a mans ſhoulders.

Aſpirations.

O Word incarnate, to whom all juſt tongues ſpeak, and after whom all hearts do thirſt and languiſh, chaſe from us all prating Devils, and alſo thoſe which are dumb: The firſt provoke and looſe the tongue to ſpeak wickedly, and the other bind it when it ſhould confeſs the Truth. O peace-making *Solomon*, appeaſe the diviſions of my heart, and unite all my powers to the love of thy ſervice. Deſtroy in me all the marks of Satans Empire, and plant there thy Trophees and Standards, that my ſpirit be never like thoſe Devils which ſeek for reſt, but ſhall never find it. Make me preſerve inviolable the houſe of my conſcience, which thou haſt cleanſed by Repentance, and cloathed with thy graces: That I may have perſeverance to the end without relapſes, and ſo obtain happineſs without more need of Repentance.

The Goſpel upon Monday the third week in *Lent*, St. *Luke* 4.

Jeſus is required to do Miracles in his own Country.

AND he ſaid to them, Certes, *you will ſay to me this ſimilitude, Phyſitian cure thy ſelf: As great things as we have heard done in* Capernaum, *do alſo here in thy Countrey. And he ſaid, Amen, I ſay to you, that no Prophet is accepted in his own Countrey. In truth I ſay to you, there were many widows in the days of* Elias *in Iſrael, when the Heaven was ſhut three years and ſix moneths, when there was a great famine made in the whole Earth; and to none of them was* Elias *ſent, but into* Sarepta *of* Sidon, *to a widow woman. And there were many Leapers in Iſrael under* Elizeus *the Prophet, and none of them made clean but* Naaman *the* Syrian. *And all in the Synagogue were filled with anger, hearing theſe things. And they roſe and caſt him out of the City: And they brought him to the edge of the hill whereupon their City was built, that they might throw him down head-*

headlong. But he paſſing through the midſt of them, went his way.

Moralities.

1. THe malignity of mans nature undervalueth all that which it hath in hand, and little eſteems many neceſſary things becauſe they are common. The Sun is not counted rare, becauſe it ſhines every day, and the Elements are held contemptible, ſince they are common to the poor as well as the rich. Jeſus was deſpiſed in his own Countrey, becauſe he was there known to all the world, and the diſdain of that ungrateful Nation cloſed the hands of his great Bounty. Is it not a great unhappineſs to be weary and tyred with often communicating? to be wicked becauſe God is good, and to ſhut up our ſelves cloſe, when he would impart himſelf to us: Men make little account of great benefits, and ſpiritual helps, for that they have them preſent. They muſt loſe thoſe favours to know them well, and ſeek outrageouſly without effect, what they have kickt away with contempt, becauſe it was eaſily poſſeſt.

2. The Choices and Elections of God are

are not to be comprehended within our thoughts, but they ſhould be adored by our hearts. He is Maſter of his own favours, and doth what he will in the Kingdomes of Nature, Grace, and Glory. He makes Veſſels of Potters-earth, of Gold and Silver. He makes Holy-dayes, and Working-dayes (ſaith the Wiſe man) his liberties are as free to him, as his thoughts. We muſt not examine the reaſon why he doth elevate ſome, and abaſe others. Our eye muſt not be wicked, becauſe his heart is good. Let us content our ſelves that he loves the humble, and to know, that the loweſt place of all, is moſt ſecure. No man is made Reprobate without Juſtice, no man is ſaved without Mercy. God creates men to repair in many, that which he hath made; and alſo to puniſh in the perſons of many, that which he hath not made.

3. Jeſus doth not cure his brethren, and yet cures ſtrangers; to ſhew that his powers are not tyed to any Nation, but to his own will. So likewiſe the graces of God are not to be meaſured according to the nature of him who receives them, but by the pure bounty of him who gives them. The humility of ſome doth call him

him, when the preſumption of others doth eſtrange him. The weak grounds of a dying Law, did no good to the *Jews*, who diſdained the grace of Jeſus Chriſt: And that diſdain deprived them of their Adoption; of the glory of the New Teſtament; of all the promiſes, and of all Magiſtracy. They loſt all becauſe they would keep their own wills. Let us learn by the grace of God to deſire earneſtly that good which we would obtain effectually. Perſons diſtaſted and ſurfeited, cannot advance much in a ſpiritual life. And he that ſeeks after perfection coldly, ſhall never find it.

Aſpirations.

THy beauties (moſt ſweet Jeſus) are without ſtain, thy goodneſs without reproach, and thy converſation without importunity. God forbid I ſhould be of the number of thoſe Souls which are diſtaſted with *Manna*, and languiſh after the Onions of *Egypt*. The more I taſte thee, the more I incline to do thee honour. Familiarity with an infinite thing, begets no contempt, but only from thoſe whom thou doſt deſpiſe for their own faults. O what high ſecrets

crets are thy favours. O what Abyſſes are thy graces. We may wiſh and run: But except thou cooperate, nothing is done. If thou ceaſe to work, all is undone. I put all my happineſs into thy hands: It is thou alone which knoweſt how to chooſe what we moſt need, by thy Sovereign Wiſdome, and thou giveſt it by thy extream bounty.

The Goſpel upon Tueſday, the Third week in *Lent*, St. *Mat.* 18.

If thy Brother offend thee tell him of it alone.

But if thy brother ſhall offend againſt thee, go and rebuke him between thee and him alone; and if he ſhall hear thee, thou ſhalt gain thy Brother: And if he will not hear thee, joyn with thee beſides, one or two, that in the mouth of two or three Witneſſes every word may ſtand. And if he will not hear them, tell the Church: And if he will not hear the Church, let him be to thee as the Heathen and the Publican, Amen. *I ſay to you, whatſoever ye ſhall bind upon Earth, ſhall be bound alſo in Heaven: and*

whatſoever ye ſhall looſe upon Earth, ſhall be looſed in Heaven. Again I ſay to you, that if two of you ſhall conſent upon Earth, concerning every thing whatſoever they ask, it ſhall be done to them of my Father which is in Heaven: For where there be two or three gathered in my Name, there am I in the midſt of them.

Then came Peter *unto him, and ſaid, Lord, how often ſhall my brother offend againſt me, and I forgive him? until ſeven times. Jeſus ſaid to him, I ſay not to thee until ſeven times, but until ſeventy times ſeven times.*

Moralities.

1. THe Heavens are happy that they go alwayes in one meaſure, and in ſo great a revolution of Ages, do not make one falſe ſtep: But man is naturally ſubject to fail. He is full of imperfections, and if he have any vertues, he carries them like duſt againſt the wind, or Snow againſt the Sun. This is the reaſon which teaches him that he needs good advice.

2. It is ſomwhat hard to give right Correction, but much harder to receive it profitably. Some are ſo very fair ſpo-

ken,

ken, that they praiſe all which they ſee, and becauſe they will find nothing amiſs, they are ordinarily good to no body. They ſhew to thoſe whom they flatter, their Vertues in great, and their faults in little; they will ſay to thoſe who are plunged in great diſorders, they have no other fault, but that they are not ſufficiently careful of their own health. Others do correct with ſuch ſharpneſs and violence, that they wound their own hearts to cure other mens, and ſeem to have a greater mind to pleaſe their own paſſions, than to amend thoſe whom they would inſtruct. Correction ſhould be accompanied with ſweetneſs, but it muſt carry withal a little Vigor, to make a right temper, and to keep a meen between Softneſs and Auſterity. Jeſus in the Prophet *Iſay* is called both a Rod and a Flower: To ſhew us (according to *Origen*) that he carries ſeverity mingled with ſweetneſs; to uſe either of them according to the diverſity of perſons.

3. It is not a very eaſy thing to receive brotherly Correction patiently, we are ſo far in love with being well thought of. And after we have loſt the tree of Life, (which is vertue it ſelf) we

would keep the bark of it, which is only Reputation. All ſhadows proceed from thoſe bodies upon which ſomewhat ſhines; honour is the child of a known vertue: And many, when they cannot get one lawful, are willing to have a Baſtard. This is the cauſe why ſo many reſemble thoſe Serpents which requite them with poyſon, who ſing to them pleaſant ſongs. Whatſoever is ſpoken to inſtruct them, makes them paſſionate, and dart out angry ſpeeches againſt thoſe who ſpeak to them mild and gentle words of truth, and tending to their Salvation. Reſt aſſured, you can never get perfection, except you count it a glory to learn, and diſcover your own imperfections.

4. There is nothing of more force than the prayers of juſt Men: Which are animated by the ſame ſpirit, and cemented together with perfect concord. They are moſt powerful both in Heaven and Earth. When they deſire what God will, they are alwayes heard; if not according to the wiſhes of their own Nature, yet according to the great profit of his grace. He is alwayes happy who hath that which he would; becauſe he knows how to wiſh what is fitting, and finds means to obtain what he deſires by

by reaſon of his abſtinence, from coveting that which cannot be had.

5. We muſt not offer to limit our goodneſs, but as it comes from an infinite God, we ſhould make it as near being infinite as we can. He gives the lie to virtues, who will reduce them to a certain number. We muſt never be weary of well doing, but imitate the nature of cœleſtial things, which never make any end but to begin again.

Aſpirations.

O God what ſpots are in my Soul, and how little do I look into my own imperfections? Wilt thou never ſhew me to my ſelf (for ſome good time) that I may cure my ſelf, by horrour of ſeeing what I am, ſince I do ſo often wound my ſelf, by being too indulgent to my own naughty Affections. It is a great offence to break the glaſs which repreſenteth me to my ſelf, by brotherly Correction, and to think I ſhall commit no more ſins, when no body will take liberty to reprove me. I will humble my ſelf to the very duſt, and mount up to thy glory by contempt of my own baſeneſs. Alas, muſt my Soul be always ſo far in

love with it ſelf, that it cannot ſuffer the remonſtrance of a friend? How will it then endure the tooth of an Enemy? What can ſhe love, being ſo partial to her ſelf, if ſhe do not love moſt ugly darkneſs: O, my redoubted Maſter, I fear thine eyes which ſee thoſe obſcurities, which the fooliſh world takes to be brightneſs. If I cannot be always innocent, make me at leaſt acknowledg my ſelf faulty, that I may know my ſelf as I am; to the end thou mayeſt know me for an Object capable of thy mercy.

The Goſpel upon Wedneſday the third week in *Lent*, Saint *Matthew*. 15.

The Phariſees asked Jeſus, Why do thy Diſciples contradict Ancient Traditions.

THen came to him from Jeruſalem, *Scribes and Phariſes, ſaying, Why do thy Diſciples tranſgreſs the Tradition of the Ancients? For they waſh not their hands when they eat Bread. But he Anſwering, ſaid to them, Why do you alſo tranſgreſs the Commandement of God, for your Tradition? For God ſaid, Honour Father*

ther and Mother: And he that ſhall Curſe Father or Mother, dying, let him Die. But you ſay, Whoſoever ſhall ſay to Father or Mother, The gift whatſoever proceedeth from me, ſhall profit thee, and ſhall not honour his Father or his Mother: And you have made fruſtrate the Commandment of God for your own Tradition. Hypocrites, well hath Eſay Propheſied of you, ſaying, this People honoureth me with their Lips, but their Heart is far from me. And in vain do they worſhip me, teaching Doctrines and Commandments of men.

And having called together the multitudes unto him, he ſaid to them, Hear ye and underſtand. Not that which entreth into the mouth, defileth a man, but that which proceedeth out of the Mouth, that defileth a man. Then came his Diſciples, and ſaid to him, Doſt thou know, that the Phariſees when they heard this word were ſcandalized? But he anſwering, ſaid, All planting, which my Heavenly Father hath not planted, ſhall be rooted up. Let them alone, blind they are, guides of the Blind: and if the blind be guide to the blind, both fall into the ditch. And Peter anſwering, ſaid to him, Expound us this Parable. But he ſaid, Are you alſo as yet without underſtanding? Do you not underſtand, that all

that all that enter into the mouth, goeth into the belly, and is caſt forth into the Privy? But the things, that proceed out of the mouth, come forth from the heart, and thoſe things defile a man. For from the heart comes forth evil cogitations, murthers, advonteries, fornications, thefts, falſe teſtimonies, blaſphemies: Theſe are the things that defile: but to eat with unwaſhen hands doth not defile a man.

Mora'ities.

1. THe ſpirit of man is wretched, and makes is ſelf buſineſs by being diſquieted with petty little things: And tormenting it himſelf with formalities, whileſt it lives in a deep neglect of all that which is moſt eſſential to her Salvation. The Phariſees did place their perfections in waſhing themſelves every hour of the day; in bearing writs of the Law upon their foreheads, and thorns upon their heels; but made no ſcruple to take away the honour due to Fathers & Mothers from their Children: to make ſpoyl of the world by a ravenous avarice (which took upon it the appearance of piety) and to give up innocent blood under the ſhew of juſtice. The world doth now

now furniſh it ſelf with ſuch like devotions. Some make it a ſin to look upon a fair flower with delight: To eat with a good appetite: To drink cool Wine in hot weather: To burn a paper, upon which the name of Jeſus is written: To tread upon two ſtraws that lie a croſs. But to ſet Mony to uſury, to remember injuries for ever, to keep a poor work-mans wages, to oppreſs the weak, to accuſe the Innocent, to ſpoyl miſerable perſons: Theſe are the little ſins which paſs for vertues in this World. Aſſure your ſelf that ſuch proceedings are abominable before God; and there can be no better devotion in the World, then to have a true and right feeling of God. And to live in honeſty, not ſophiſticated, but ſuch as is produced out of the pure lights of nature. The conſcience of Hypocrites is a Spiders Web, whereof no garment can ever be made. Hypocriſy is a very ſubtile fault, and a ſecret poyſon, which kills other vertues with their own Swords.

2. Jeſus is our great Maſter, who hath abridged ſix hundred and thirteen Precepts of the old Teſtament within the Law of love. Do but love (ſaith Saint *Auguſtine*) and do what you will: But

then your love muſt go to the right fountain, which is the heart of God. It is in him you muſt cheriſh and honour your neareſt Friends; and for him alſo you are bound to love even your greateſt Enemies. Be not afraid to ſhew him your heart ſtark naked, that he may pierce it with his Arrows; for the Wounds of ſuch an Archer are much more precious than Rubies. You ſhall gain all by loveing him; and death it ſelf, which comes from this love, is the gate of Life. If you love him truly, you will have the three conditions of Love; which are, to ſerve him, to imitate him, and to ſuffer for him. You muſt ſerve him with all fidelity in your Prayers, and all your actions: You muſt imitate him (what poſſibly you can) in all the paſſages of his life; And you muſt hold it for a glory to participate (with a valiant patience) all the fruits of his Croſs.

Aſpirations.

O Great God, who judgeſt all hearts, and doſt penetrate the moſt ſecret recirements of our Conſciences, drive away from me all counterfeit Phariſaical devotions, which are nothing but ſhews, and

and cannot ſubſiſt but by falſe apparencies. O my God, my Jeſus, make me keep the Law of thy love, and nothing elſe. It is a yoke which brings with it more honour than burden; It is a yoke which hath Wings, but no heavineſs: Make me ſerve thee (O my Maſter) ſince thou behold'ſt the ſervices of all the Angels under thy feet: Make me imitate thee (O my Redeemer) ſince thou art the original of all perfections: Make me ſuffer for thee (O King of the afflicted) and that I may not know what it is to ſuffer, by knowing what it is to love.

The Goſpel on *Thurſday* the Third week in *Lent*, St. *Luke* 4.

Jeſus cured the Feaver of *Simons* Mother-in-Law.

AND Jeſus riſing up out of the Synagogue, entred into Simons houſe, and Simons wives Mother was holden with a great Feaver, and they beſought him for her. And ſtanding over her, he commanded the Feaver, and it left her: And incontinent riſing, ſhe miniſtred unto them. And when the Sun was down, all that had diſeaſed of ſundry maladies, brought them to him: But he impoſing hands upon every one, cured them,

them. And Devils went out from many, crying and ſaying, that thou art the Son of God. And rebukeing them, he ſuffered them not to ſpeak that they knew he was Chriſt. And when it was day, going forth he went into a Deſart p'ace, and the multitudes ſought him, and came even unto him: and they held him, that he ſhould not depart from them. To whom he ſaid, That to other Cities alſo muſt I Evangelize the Kingdom of God: becauſe therefore I was ſent. And he was preaching in the Synagogues of Galilee.

Moralities.

1. A Soul within a ſick body, is a Princeſs that dwells in a ruinous houſe: Health is the beſt of all temporal goods; without which, all honours are as the beams of an eclipſed Sun: Riches are unpleaſing, and all pleaſures are languiſhing. All joy of the heart ſubſiſts naturally in the health of the body. But yet it is true, that the moſt healthful Perſons are not alwayes the moſt holy. What profit is there in that health which ſerves for a provocation to ſin, for an inticement to worldly pleaſure, and a gate to death; The beſt Souls are never better nor ſtronger, then when their bodies, are

are ſick: Their diſeaſes are too hard for their mortal bodies, but their courage is invincible. It is a great knowledg, to underſtand our own infirmities. Proſperity keeps us from the view of them, but Adverſity ſhews them to us. We ſhould hardly know what death is, if ſo many diſeaſes did not teach us every day that we are mortal. *Semiramis* the proudeſt of all Queens, had made a Law, whereby ſhe was to be adored inſtead of all the gods, but being humbled by a great ſickneſs, ſhe acknowledged her ſelf to be but a woman.

2. All the Apoſtles pray for this holy woman which was ſick, but ſhe her ſelf asked nothing, nor did complain of any thing. She leaves all to God, who is only Maſter of life and death. She knew that he which gives his benefits with ſuch bounty, hath the wiſdom to chooſe thoſe which are moſt fit for us. How do we know whether we deſiring to be delivered from a ſickneſs, do not ask of God to take away a gift which is very neceſſary to our Salvation? That malady or affliction which makes us diſtaſte worldly pleaſures, gives us a diſpoſition to taſte the joyes of Heaven.

3. How many ſick perſons in the heat of

of a Feaver promiſe much, and when they are well again, perform nothing. That body which carried all the marks of death in the face, is no ſooner grown ſtrong by health (which rejoyceth the heart, and fills the veins with blood) but it becomes a ſlave to Sin. The gifts of God (being abuſed) ſerve for nothing but to make it wicked, and ſo the Soul is killed by recovery of the fleſh. But this pious woman is no ſooner on foot, but ſhe ſerves the Author of Life, and employs all thoſe limbs, (which Jeſus cured of the Feaver) to prepare him ſome proviſions to refreſh him. He that will not uſe the treaſures of Heaven with acknowledgment, deſerves never to keep them. When a man is recovered from a great ſickneſs, as his body is renewed by health, ſo on the other ſide, he ſhould renue his Spirit by vertue. The body (ſaith Saint *Maximus*) is the bed of the Soul, where it ſleeps too eaſily in continual health, and forgets it ſelf in many things. But a good round ſickneſs doth not only move, but turn over this bed, which maketh the Soul awake, to think on her Salvation, and make a total Converſion.

Aſpira-

Aſpirations.

O Word incarnate, all Feavers, and Devils fly before the beams of thy redoubted Face. Muſt nothing but the heat of my paſſions always reſiſt thy powers and Bounties? To what maladies and indiſpoſitions am I ſubject? I have more diſeaſes in my Soul, than limbs in my body. My weakneſs bends under thy ſcourges, and yet my ſins continue ſtill unmoveable. Stay (O benign Lord) ſtay thy ſelf near me. Caſt upon my dull and heavy eyes, one beam from thoſe thine eyes, which make all ſtorms clear, and all diſaſters happy. Command that my weakneſs leave me, and that I may ariſe to perform my ſervices due to thy greatneſs, as I will for ever owe my Salvation to thy infinit power and bounty.

The Gospel upon *Fryday* the Third week in *Lent*, St. *John* 4.

Of the *Samaritan* woman at *Jacob's* Well, near *Sichar*.

HE *cometh therefore into a City of* Samaria, *which is called* Sichar, *beside the manner that* Jacob *gave to* Joseph *his son, and there was there the fountain of* Jacob, *Jesus therefore wearyed of his journey, sate down upon the fountain. It was about the Sixth hour.*

There cometh a woman of Samaria *to draw water, Jesus saith to her, Give me to drink: For his Disciples were gone into the City to buy meat: Therefore that* Samaritan *woman saith to him, How dost thou being a Jew, ask of me to drink, which am a* Samaritan *woman? For the Jews do not communicate with the* Samaritans. *Jesus answered and said to her, if thou didst know the gift of God, and who he is that saith unto thee, Give me to drink, thou perhaps wouldst have asked of him, and he would have given thee living water. The woman saith to him, Sir, neither hast thou wherein to draw, and the Well is deep. Whence hast thou the living water? Art thou greater than*

than our father Jacob *who gave us the Well, and himſelf drank of it, and his Children, and his Cattel. Jeſus anſwered, and ſaid to her, every one that drinketh of this water ſhall thirſt again; but he that ſhall drink of the water that I will give him, ſhall not thirſt for ever: But the water that I will give him, ſhall become unto him a Fountain of water ſpringing up unto life everlaſting. The woman ſaith to him, Lord give me this water, that I may not thirſt, nor come hither to draw.*

Jeſus ſaith to her, Go call thy husband, and come hither. The woman anſwered and ſaid, I have no husband. Jeſus ſaith to her, Thou haſt ſaid well, that I have no husband: For thou haſt had five husbands, and he whom thou now haſt, is not thy husband. This thou haſt ſaid truly.

The woman ſaith to him, Lord, I perceive that thou art a Prophet. Our Fathers adored in this mountain, and you ſay, that Jeruſalem *is the place where men muſt adore. Jeſus ſaith to her, Woman believe me, that the hour ſhall come, when you ſhall neither in this Mountain, nor in* Jeruſalem, *adore the Father. You adore that you know not: We adore that we know: For ſalvation is of the Jews: but the hour cometh, and now is, when the true Adorers ſhall Adore the Father*

ther in Spirit and Verity. For the Father alſo ſeeketh ſuch to Adore him. God is a Spirit, and they that Adore him, muſt Adore in Spirit and Verity. The woman ſaith to him, I know that Meſſias cometh, (which is called Chriſt) therefore when he cometh, he will ſhew us all things. Jeſus ſaith to her, I am he that ſpeak with thee.

And incontinent his Diſciples came: and they marvelled that he talked with a woman. No man for all that ſaid, What ſeekeſt thou, or why talkeſt thou with her? The woman therefore left her water pot, and ſhe went into the City, and ſaith to thoſe men, Come and ſee a man that hath told me all things whatſoever I have done: Is not he Chriſt? They went forth therefore out of the City, and came to him.

In the mean time the Diſciples deſired him, ſaying Rabby, Eat. But he ſaid to them, I have meat to eat which you know not. The Diſciples therefore ſaid one to another, hath any man brought him for to Eat. Jeſus ſaith to them, My meat is to do the Will of him that ſent me, to perfect his work. Do not you ſay, that yet there are four months, and harveſt cometh? Behold I ſay to you, lift up your eyes, and ſee the Countries, that they are white already to Harveſt: And he that reapeth, receiveth Hire, and gathereth Fruit unto

life

life everlasting, that both he that soweth, and he that reapeth, may rejoyce together. For in this is the saying true, that it is one man that Soweth, and it is another that Reapeth. I have sent you to Reap that which you laboured not: Others have laboured, and you have entred into their labours.

And of that City many believed in him of the Samaritans, for the word of the woman giving Testimony, that he told me all things whatsoever I have done. Therefore when the Samaritans were come to him, they desired him that he would tarry there. And he tarried there two days. And many more believed for his own word: And they said to the woman, That now, not for thy saying do we believe: For our selves have heard, and do know, that this is the Saviour of the world indeed.

Moralities.

1. THe God of all Power is weary, the the main Sea desires a drop of salt water: the King of Angels becomes a suppliant for a little part of all that which is his own. This Gospel shews us clearly the love of God toward humane nature, and infinite Zeal which he hath to the Salvation of Souls. Is it not a thing which should load us with confusion, to see that he who is filled with all felicities, hath only one

one thirſt, which is, that we ſhould thirſt after him, and that we ſhould make chief account of that living water which he carrieth within his breaſt, which indeed properly is grace, the only way to Glory.

2. Behold the difference between *Jacobs* Well, and the Well of Jeſus; between contentments of the world, and the pleaſures of God. The Well of *Jacob* is common to men and beaſts; to ſhew unto us that a man which glorifieth himſelf of his ſenſual delights, makes a Trophee of his own baſeneſs, and a triumph of his fault. It is juſt as if *Nebuchodoneſer* forſaking his Crown and Throne (to transform himſelf into a beaſt) ſhould brag, that he had gotten a handſome ſtable, and very good hay. But the fountain of Jeſus holds in it the water of graces, a wholſom water pure and Chriſtalline; which brings us to the ſociety of Angels. The water of *Jacob*, though it be but a water for beaſts, yet it is hard to obtain: There are many which run mad after Riches, Honours, and contentments of this world, and can never come to poſſeſs them: They live in a Mill, and gain nothing out of it, but the noiſe and duſt. They turn round

round about upon the wheel of disquiet, and never reſt. But if a good fortune ſometimes caſt them a bone, there are a hundred dogs which ſtrive to catch it. All their life is nothing but expectation, and their end only deſpair. Whereas the Well of Jeſus is open to all the world; he ſeeketh, he asketh, he calleth, he giveth *gratis*, he requireth nothing of us but our ſelves, and would have us for no other reaſon, but only to make us happy. The Well of *Jacob* begetteth thirſt, but doth not quench it. Do not you conſider that the *Samaritan* woman left her pot there and did not drink? After ſo many fantoms and illuſions, which do amuſe worldlings, they muſt part from the world with great thirſt. But the fountain of our Saviour free us from the deſire of all creatures, and do eſtabliſh within mans ſpirit, an object of which the heart can never loſe the delight. O happy *Samaritan!* (ſaith Saint *Ambroſe*) which left her pot empty, that ſhe might return full of Jeſus Chriſt. She did no wrong to her fellow Citizens, for if ſhe brought no water to the Town, yet ſhe made the fountain it ſelf come thither.

3. Is it not a ſhameful thing that God ſhould ſeek us amongſt the heats, of his love

love and ſufferings, deſireth nothing but us; is contented with the poſſeſſion of our heart, and yet we cannot be content with him? Shall not we forſake all the diſorders of a ſenſual life which hinder the effect of Gods grace? Shall not we forſake and leave behind us our Pitcher, bidding farwel to all thoſe occaſions which lead us to ſin, to avoid that fire whereof we have reaſon to fear the ſmoke.

Aſpirations.

O (Unexhauſtable fountain of all beauties) that my Soul hath been long alienated from thee. I have ſo many times run after the ſalt waters of worldly Pleaſures and Contentments, which have not ceaſed to kindle a wicked thirſt within my veins, in ſuch a violent proportion, that I could not quench it. But now (O ſweet Saviour) my Soul (being weary and diſtaſted with all the fading delights of this tranſitory world) doth languiſh inceſſantly after thee. Whether the break of day begin to gild the Mountains with his brightneſs, whether the Sun be advanced high in his courſe, or whether the night do caſt a dark

dark vail over all mortal things. I ſeek & deſire thy entertainments, which are the only ſweet Ideas of my ſoul. I plunge my ſelf within the contemplation of thy greatneſs, I adore thy powers: The thirſt which torments me (by loving thee) is ſo precious, that I would not loſe it to drink Nectar; and I can never quench it, but in the ſtreams of thoſe delights and pleaſures which proceed from the Throne of the Holy Lamb.

The Goſpel upon Saturday The Third vveek in Lent, St. *John* 8.

Of the Woman found in Adultery.

AND Jeſus went into the Mount Olivet, and early in the morning again he came into the Temple, and the people came to him, and ſitting he taught them.

And the Scribes and Phariſees bringing a Woman taken in Adultery, and they did ſet her in the midſt, and ſaid to him, Maſter, this woman was even now taken in adultery. And in the Law of Moſes *commanded to ſtone ſuch. What ſayeſt thou therefore? and this they ſaid tempting him that they might accuſe him. But Jeſus bowed himſelf down, and with*

with his Finger wrote in the earth. When they therefore continued asking him, he lifted up himſelf, and ſaid to them, He that is without ſin of you, let him firſt throw the ſtone at her. And again bowing himſelf, he wrote in the earth. And they hearing, went out one by one beginning at the Seniors, and Jeſus alone remained, and the Woman ſtanding in the midſt. And Jeſus lifting up himſelf, ſaid to her, Woman, where are they that accuſed thee? Hath no man condemned thee? Who ſaid, no man Lord. And Jeſus ſaid, Neither will I condemn thee. Go and now ſin no more.

Moralities.

1. MEn naturally love better to cenſure the life of another, then to examine their own. The Ravens accuſe Doves, and he ſits often upon a Tribunal to condemn vice, who doth lodge it in his heart. Many reſemble the Cocks which crow againſt a Baſilisk, and yet bear the ſeed of it in their intrails. Reaſon would alwayes, that we begin to reform others, by the cenſure of our own life. No word can carry ſuch life and vigor with it, as that which is followed by action. To talk all, and do nothing, is to build with one hand, and deſtroy with the other. The land

land of the living ſhall never be for thoſe, who have their tongues longer then their arms.

2. To what purpoſe is it to ſpeak good words, and yet lead an ill life? A man can neither hide himſelf from God nor himſelf; his conſcience is a thouſand witneſſes, Thoſe who were ready to lift up their hands to ſtone the adulterous woman, were diverted, and departed with confuſion, ſeeing their ſins written in the duſt with certain figures to expreſs them. If we could always behold our own life before our eyes (as a piece of Tapiſtry) we ſhould there ſee ſo many Serpents amongſt flowers, that we would have more horrour of our own ſins, then will to cenſure thoſe who are like our ſelves.

3. God ſhews mercy, but will not ſuffer his mildneſs to be abuſed, ſin muſt not print its ſteps upon his clemency. It is a falſe repentance for a man to act that which himſelf hath condemned; and after ſo many relapſes, to take but one fall into everlaſting pain. The ordinary Gloſs obſerves, that our Saviour bended down, when he wrote upon the earth, to ſhew that the remembrance of our ſins lay heavy upon him: But when he began to pardon, he aroſe up; to teach us, what joy and

comfort he takes in the Kingdome of his mercy.

Aſpirations.

O Soveraign Judge, who ſitteſt upon a Tribunal ſeat, born up with truth and power; make me rather judge mine own life, then cenſure the lives of others. Muſt I be full of eyes without, and blind within? Shew me my ſtains, and give me water to waſh them out. Alas, I am altogether but one ſtain, and thou art all purity. My ſoul is aſhamed to ſee it ſelf ſo dark before thy light, and ſo ſmutted over, before thine immortal whiteneſs. Do not write me upon the ground, as a child of earth; write me in heaven, ſince I am the portion which thou haſt purchaſed with thy precious blood: Blot out my ſins, which are but too deeply graven upon my hands, and pardon, by thine infinite mercy, what thou mayeſt condemn by juſtice.

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The Goſpel upon Sunday the fourth week in Lent, *S. John* 6.

Of the five Fiſhes, and two Barly Loaves.

AFter theſe things Jeſus went beyond the Sea of Galilee, which is of Tiberias; and a great multitude followed him, becauſe they ſaw the ſigns which he did upon thoſe that were ſick. Jeſus therefore went up into the mountain, and there he ſate with his Diſciples. And the Phaſche was at hand, the Feſtival day of the Jews. When Jeſus therefore had lifted up his eyes, and ſaw that a very great multitude cometh to him, he ſaith to Philip, whence ſhall we buy bread, that theſe may eat? and this he ſaid, tempting him, for himſelf knew what he would do. Philip anſwered him, two hundred penny worth of bread is not ſufficient for them that every man may take a little piece. One of his Diſciples, Andrew the brother of Simon Peter, ſaith to him, There is a Boy here that hath five Barly Loaves, and two Fiſhes: but what are theſe among ſo many? Jeſus therefore ſaith, Make the men ſit down. And there was much graſs in the place. The men therefore ſate down in

number about five thouſand. Jeſus therefore took the Loaves, and when he had given thanks, he deſtributed to them that ſate. In like manner alſo the Fiſhes, as much as they would. And after they were filled, he ſaid to his Diſciples, Gather the fragments that are remaining, leſt they be loſt. They gathered therefore, and filled twelve baskets with fragments of the five Barly Loaves which remained to them that had eaten. Thoſe men therefore, when they had ſeen what a ſign Jeſus had done, ſaid, That this is the Prophet indeed that is to come into the world. Jeſus therefore, when he knew that they would come to take him and make him a King, he fled again into the mountain himſelf alone.

Moralities.

1. WHat a happy thing it is to ſerve God, whoſe converſation is ſo worthy all love? See how he carried himſelf toward this poor multitude which followed him with ſuch zeal and conſtancy. It ſeems they were his children, that he carried them all upon his ſhoulders, that he had their names, their Country, their qualities, and the conditions of their ſmall fortunes graven in his heart. He is ſo tender

tender over them, he ſo afflicts himſelf about them, as a Shepheard over his poor flock. He inſtructs them, he ſpeaks to them of heavenly things, he heals their maladies, he comforts their ſadneſs, he lifts his eyes up to heaven for them; and for them he opens his divine hands (the treaſures of Heaven) and nouriſhes them by a miracle, as they had wholly reſigned themſelves to him with ſuch abſolute confidence. O how are we cheriſhed by heaven, ſince God doth bind himſelf to help us? And we ſhould be unfaithful not to truſt him, who makes nature it ſelf ſo faithful to us. It is here much to be obſerved, that God doth no miracles for his own profit; he doth not change ſtones into bread in the Deſart to nouriſh himſelf after that long faſt which he did there make; but for his faithful ſervants he alters the courſe of nature; and being auſtere to himſelf, he becomes indulgent to us; to teach us, that we ſhould diſpoyl our ſelves of ſelf-love, which ties us to our own fleſh, and makes us ſo negligent to our neighbour.

2. What precious thing is to be gotten by following the world, that we ſhould forſake Jeſus in the Deſart, and run after vain hopes at Court, & great mens houſes, where we pretend to make ſome fortune?

how many injuries muſt a man diſſemble? how many affronts muſt we ſwallow? how many deadly ſweats muſt he endure to obtain ſome reaſonable condition? how many times muſt he ſacrifice his children, engage his own conſcience, and offer violences to others to advance the affairs of great men? And after many years ſervice, if any fore-air'd or ruinous buſineſs committed to his charge (in the purſuit whereof he muſt walk upon thorns) ſhall chance to miſcarry, all the fault muſt be laid upon a good officer; and if he prove unlucky, he ſhall ever be made culpable, and in the turning of a hand, all his good ſervices forgotten and loſt: and for a final recompence, he muſt be loaden with infinite diſgraces. It is quite contrary in the ſervice of God: for he encourages our vertues, he ſupplies our defects, governs our ſpiritual, and yet neglects not our temporal occaſions. He that cloaths the flowers of the Meadows more gorgeouſly then Monarchs, who lodges ſo many little Fiſhes in golden and azure ſhells, he who doth but open his hand and repleniſhes all nature with bleſſings, if we be faithful in keeping his commandments, will never forſake us at our need. But yet we find all the difficulties of the world to put our truſt in him, we villifie

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our cares of eternity: and by ſeeking after worldly things whereby to live, we torment our ſelves, and in the end loſe our own lives. A man that muſt die, needs very few worldly things; a very little cabbin will ſuffice nature, but whole Kingdomes will not ſatisfie covetouſneſs.

3. Jeſus flies from Scepters, and runs to the Croſs; he would have no worldly Kingdomes becauſe their Thrones are made of Ice, and their Crowns of Glaſs. He valued the Kingdome of God above all things that he might make us partakers of his precious conqueſt, and infinite rich prize. But now it ſeems that heaven is not a ſufficient Kingdome for us; men run after land, and itch after the ambition of fading greatneſs, and ſomtimes all their life paſſeth away in great ſins, and as great troubles to get a poor title of three letters upon their Tomb. Alas! do we know better then God, in what honour conſiſts, that we muſt ſeek after that which he did avoid, and not imitate that which he followed?

Let us follow God, and believe that where he is, there can be no deſart or ſolitude for us. They ſhall never taſte the delights of vertue that feed upon the joyes of vanity. All worldly pleaſures are comets made fat with ſmoaks and vapour of

the earth; and in ſtead of giving light and brightneſs, they bring forth murders and contagions: but the following of God is always ſweet, and he which ſuffers thereby, changes his very tears into nouriſhment.

Aſpirations.

O My God! Shall I always run after that which flies from me, and never follow Jeſus who follows me by incomparable paths, and loves me even while I am ungrateful? I will no more run after the ſhadows of worldly honour, I will no more have my own will, which both is, and hath proved ſo unfaithful. I will put my ſelf into the happy courſe of Gods diſpoſition for all which ſhall happen unto me, either in time or eternity. His careful eye watches over me, it is for me that his hands have treaſures, and the very deſarts poſſeſs abundance. O crucified love, the moſt pure of all beauties, it is for thee that ſo many generous Champions have peopled the Deſarts, and paſſed the ſtreams of bitterneſs and ſorrow, bearing their croſſes after thee; and thereupon have felt the ſweetneſs of thy viſit amongſt their cruel rigours. God forbid that I ſhould give the lie to ſo great and ſo generous

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a company. I go to thee, and will follow thee amongſt the deſarts; I run not after bread, I run after thy divine perſon, I will make much of thy wounds, I honour thy torments, I will conform my ſelf to thee, that I may find joy amongſt thy dolours, and life it ſelf amongſt thine infinite ſufferings.

The Goſpel upon Munday the fourth week in Lent, S. *John* 2.

Of the whipping buyers and ſellers out of the Temple.

AND the Paſch of the Jews was at hand, and Jeſus went up to Jeruſalem, and he found in the Temple them that ſold Oxen, and Sheep, and Doves, and the Bankers ſitting. And when he had made, as it were, a whip of little cords, he caſt them all out of the Temple, the ſheep alſo, and the Oxen, and the money of the Bankers he poured out, and the Tables he overthrew. And to them that ſold Doves, he ſaid, Take away theſe things hence, and make not the Houſe of my Father, a Houſe of Merchandiſe. And his Diſciples remembred that it is written, The zeal of thy houſe hath eaten me up.

The Jews therefore answered, and said to him, What sign dost thou shew us, that thou dost these things? Jesus answered and said to them, Dissolve this Temple, and in three Days I will raise it. The Jews therefore said, in forty and six years was this Temple built, and wilt thou raise it in three days? But he spake of the Temple of his Body. Therefore when he was risen again from the Dead, his Disciples Remembred that he said this, and they believed the Scripture, and the word that Jesus did say. And when he was at Jerusalem in the Pasche upon the festival day, many believed in his name, seeing his signs which he did. But Jesus did not commit himself unto them, for that he knew all, and because it was not needful for him that any should give Testimony of man: for he knew what was in Man.

Moralities.

PIety is a silver Chain hanged up aloft, which ties Heaven and Earth, spiritual and temporal, God and Man together. Devotion is a vertue derived to us from the Father of all Light, who gives us thereby means to hold a traffick or commerce with Angels. All which is here below

below, ſinks by its proper weight, and leans downward toward natural corruption: Our ſpirit, though it be immortal, would follow the weight of our bodies, if it were not indued with the knowledge of God, which works the ſame effect in it, as the adamant doth with Iron: for it pierceth and gives it life, together with a ſecret and powerful ſpirit, from which all great actions take their beginning: You ſhall never do any great act if the honour of God, and the reverence of ſacred things ſhall not accompany all your pretences. For if you ground your piety upon any temporall reſpects, you reſemble that people which believes the higheſt mountains do ſupport the skies.

2. There are no ſinnes which God doth puniſh more rigorouſly, nor ſpeedily, then thoſe which are committed againſt devotion and piety: He doth not here take up the ſcourge againſt naughty Judges, uſurers and unchaſte perſons, becauſe the Church is to find a remedy againſt all faults which happen in the life of man. But if a man commit a ſin againſt Gods Altar, the remedy grows deſperate. King *Ozias* felt a leproſie riſe upon his face at the inſtant when he made the fume riſe from the cenſor which he uſurped from the

the high Prieſts. *Ely* the chief Prieſt was buried in the ruins of his own houſe, for the ſacrileдge of his children, without any conſideration of thoſe long ſervices which he had performed at the Tabernacle. Keep your ſelf from ſymonies, from irreverence in Churches, and from abuſing Sacraments. He can have no excuſe which makes his Judge a witneſs.

3. Jeſus was violently moved by the zeal which he bare to the houſe of his heavenly Father. But many wicked rich men limit their zeal only to their own families. They build great Palaces upon the peoples bloud, and they nothing care though all the world be in a ſtorm, ſo long as they (and what belongs to them) be well covered. But there is a revenging God who doth inſenſibly dry up the roots of proud Nations, and throws diſgrace and infamy upon the faces of thoſe who neglect the glories of Gods Altars to advance their own. He who builds without God, doth demoliſh, and whoſoever thinks to make any great encreaſe without him, ſhall find nothing but ſterility.

Aſpirations.

O Moſt pure Spirit of Jeſus, which waſt conſummate by zeal toward the houſe of God, wilt thou never burn my heart with thoſe adored flames, wherewith thou inſpireſt chaſte hearts? Why do we take ſo much care of our houſes (which are built upon quick-ſilver, and roul up and down upon the inconſtancies of humane fortunes (while we have no love nor zeal towards Gods Church, which is the Palace we ſhould chuſe here upon earth, to be as the Image of heaven above? I will adore thy Altars (all my life) with a profound humility. But I will firſt make an Altar of my own heart, where I will offer ſacrifice; to which I doubt not but thou wilt put fire with thine own heart.

The Goſpel upon Tueſday the Fourth week in Lent, S. *John* 7.

The Jews marvel at the learning of Jeſus who was never taught.

AND when the feſtivity was now half done, Jeſus went up into the Temple and taught.

taught. And the Jews marvelled, saying, how do this man know Letters, whereas he hath not learned? Jesus answered them, and said, my doctrine is not mine, but his that sent me. If any man will do the will of him, he shall understand of the doctrine whether it be of God, or I speak of my self; he that speaketh of himself seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and injustice in him there is not. Did not Moses give you the Law, and none of you doth the Law? Why seek you to kill me? The Multitude answered and said, thou hast a Devil, who seeketh to kill thee? Jesus answered and said to them, One work I have done, and you do all marvel. Therefore Moses gave you circumcision, not that it is of Moses, but of the Fathers, and in the Sabbath ye circumcise a man. If a man receive circumcision in the Sabbath, that the Law of Moses be not broken, are you angry at me because I have healed a man wholly in the Sabbath? Judge not according to the face, but judge just Judgement.

Certain therefore of Jerusalem said, Is not this he whom they seek to kill: And behold, he speaks openly, and they say nothing to him. Have the Princes known indeed that this is Christ? But this man we know whence he is. But when Christ cometh, no

man

man knoweth whence he is. Jesus therefore, cried in the Temple, teaching and saying, Both me you do know, and whence I am you know; and of my self I am not come. But he is true that sent me, whom you know not. I know him, because I am of him, and he sent me. They sought therefore to apprehend him, and no man laid hands upon him because his hour was not yet come. But of the Multitude many believed in him.

Moralities.

1. IT appears by this Gospel, that Jesus was judged according to appearances, not according to truth. It is one of the greatest confusions which is deeply rooted in the life of man, that every thing is full of painting, and instead of taking it off with a spunge, we foment it, and make our illusions voluntary. The Prophet *Isay* adviseth us to use our judgment, as men do leaven to season bread. All the objects presented to our imaginations, which we esteem, are fading, if we do not adde some heavenly vigour to help our judgment.

2. To judge according to appearances, is a great want both of judgmeut and courage. The first makes us preferre vanity before truth; the second gives that to silk and

and golden clothes, which is properly due to vertue: We adore painted coles, and certain dark fumes covered outwardly with ſnow; But if we did know how many great miſeries, and what beaſtly ordure is hidden under cloth of gold, ſilk, and ſcarlet, we would complain of our eyes for being ſo farre without reaſon. It is a kind of Apoſtacy and rebellion againſt Gods providence, to judge without calling God to be a preſident in our counſel; or to take in hand any humane inventions without the aſſiſtance of his Spirit.

3. God is pleaſed to lodge pearls within cockles; and beſtows his treaſures of wiſdome and vertue, many times upon perſons, who have the moſt unfaſhionable outſides, to counter-check humane wiſdome. He makes his oratours of thoſe who are ſpeechleſs; and numbers of frogs and flies to overthrow mighty Armies. He makes Kings out of ſhepherds, and ſerves himſelf of things which are not, as if they were. The moſt pleaſing Sacrifice which he receives upon earth, is from the humble; and when we deſpiſe thoſe, we divert the honours of God. We offer Sacrifice to the worlds opinion, like the Sages of Egypt; who did light candles and burn incenſe to Crocodiles. The

Jews

Jews loſt their faith to follow appearances: and there is no ſhorter way to Apoſtacy then to adore the world, and neglect God.

4. An ill opinion make folks many times paſs a raſh judgment: They mount into Gods chair to judge the hearts of men: The chaſte Doves are uſed like Ravens, and Ravens like Swans. Opinion puts falſe ſpectacles upon our eyes, which make faults ſeems vertues; and vertues, crimes: Yet nevertheleſs we ſhould think, that vertuous perſons will not conceive an ill ſuſpition of their neighbour without a very ſure ground: St. *John Climachus* ſaith, fire is no more contrary to water, then raſh judgement is to the ſtate of repentance. It is a certain ſign, that we do not ſee our own ſins, when we ſeek curiouſly after the leaſt defects of our neighbour. If we would but once enter into our ſelves, we ſhould be ſo buſie to lament our own lives, that we ſhould not have time to cenſure thoſe of others.

Aſpirations.

O Judg moſt redoubtable, who do plant thy throne within the heart of man; who judgeſt the greateſt Monarchs, without

out leaving them power to appeal; Thy judgments are ſecret and impenetrable: That which ſhines to our Eyes like a Diamond, is like a contemptible Worm in thy ballance. That which we value as a Star, thou judgeſt to be a cole. We have juſt ſo much greatneſs, vertue, and happineſs, as we have by entrance into thy heart. And he whom thou eſteemeſt needs not the judgment of mortal man. No innocent is juſtified, nor guilty perſon condemned without thee, and therefore I will from henceforth judge only according to thee. I will lay down all my affections, and take thine, ſo far as I ſhall be able; and I will account nothing great but what ſhall be ſo in thy eſteem.

The Goſpel upon Wedneſday the fourth week in Lent, St. *John* 9.

Of the blind man cured by clay and ſpittle.

AND Jeſus paſſing by, ſaw a blind man from his Nativity: and his Diſciples asked him, Rabbi, who hath ſinned? this man, or his parents, that he ſhould be born blind? Jeſus anſwered, Neither hath this man ſinned, nor his parents; but that the works of God may be manifeſted in him. I

muſt

must work the works of him that ſent me whiles it is day, the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had ſaid theſe things, he ſpit on the ground and made clay of the ſpittle, and ſpread the clay upon his eyes, and ſaid to him, Go, waſh in the Pool of Siloe, which is interpreted, ſent. He went therefore and waſhed, and he came ſeeing.

Therefore the neighbours, and they which had ſeen him before, that he was a beggar, ſaid, Is not this he that ſate and begged? Others ſaid, that this is he. But others, No; not ſo, but he is like him. But he ſaid, That I am he. They ſaid therefore to him, How were thine eyes opened? He anſwered, that man that is called Jeſus, made clay, and anointed mine eyes, and ſaid to me, Go to the Pool of Siloe, and waſh: and I went and waſhed, and ſaw. And they ſaid to him, Where is he? He ſaith, I know not. They bring him that had been blind, to the Phariſees. And it was the Sabbath when Jeſus made the clay and opened his eyes.

Again therefore the Phariſees asked him, how he ſaw. But he ſaid to them, he put clay upon mine eyes, and I waſhed, and I ſee. Certain therefore of the Phariſees ſaid, This man is not of God, that keepeth not

the

the Sabbath. But others ſaid, How can a man that is a ſinner do theſe ſignes? And there was a ſchiſme among them. They ſay therefore to the blind again, Thou, what ſayeſt thou of him that opened thine eyes, And he ſaid, that he is a Prophet. The Jews therefore did not believe of him, that he had been blind, and ſaw, until they called the Parents of him that ſaw, and asked them, ſaying; Is this your ſon, whom you ſay that he was born blind? how then doth he now ſee? His Parents anſwered them, and ſaid, We know that this is our ſon, and that he was born blind: but how he now ſeeth, we know not, or who hath opened his eyes we know not; ask himſelf, he is of age, let himſelf ſpeak of himſelf. Theſe things his parents ſaid, because they feared the Jews: For the Jews had now conſpired, that if any man ſhould confeſs him to be Chriſt, he ſhould be put out of the Synagogue. Therefore did his Parents ſay, that he is of age, ask himſelf. They therefore again called the man that had been blind, and ſaid to him, Give glory to God, we know that this man is a ſinner.

He therefore ſaid to them, Whether he be a ſinner, I know not; one thing I know, that whereas I was blind, now I ſee. They ſaid therefore to him, What did he to thee? How did he open thine eyes? He anſwered them,

I have now told you, and ye have heard, why will you hear it again? will you also become his Disciples? They reviled him therefore and said, be thou his Disciple; but we are the Disciples of Moses: we know that to Moses God did speak: but this man we know not whence he is. The man answered and said to them, For in this it is marvellous, that you know not whence he is, and he hath opened mine eyes. And we know that sinners God doth not hear. But if a man be a server of God, and do the will of him, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind; unless this man were of God, he could not do any thing. They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they did cast him forth.

Jesus heard that they cast him forth, and when he had found him, he said to him, Dost thou believe in the Son of God? He answered and said, Who is the Lord, that I may believe in him? And Jesus said to him, Both thou hast seen him, and he that talketh with thee, he it is. But he said, I believe Lord: and falling down, he adored him.

Mora-

Moralities.

JEſus the Father of all brightneſs (who walked accompanied with his twelve Apoſtles, as the Sun doth with the hours of the day) gives Eyes to a blind man, and doth it by clay and ſpittle: to teach us, that none hath power to do works above nature, but he that was the Author of it. On the other ſide, a blind man becomes a King over perſons of the cleareſt ſight: and being reſtored to light, he renders again the ſame, to the firſt fountain from whence it came. He makes himſelf an Advocate to plead for the chiefeſt truth, and of a poor beggar, becomes a Confeſſor; and after he had deplored his miſery at the Temple gate, teacheth all mankind the eſtate of its own felicities. We ſhould (in imitation of him) love the light by adoring the fountain of it, and behave our ſelves as witneſſes and defenders of the Truth.

2. God is a light, and by his light draws all unto him: he makes a break of day by his grace in this life, which becomes afterward a perfect day for all Eternity. But many loſe themſelves in this world, ſome for want of light, ſome by a falſe light,

light, and ſome by having too much light.

3. Thoſe loſe themſelves for want of light, who are not at all inſtructed in the faith, and maximes of Chriſtian Religion; and thoſe inſtead of approaching near the light, love their own darkneſs. They hate the light of their ſalvation, as the ſhadow of death: and think that if you give them Eyes to ſee their blindneſs, you take away their life. If they ſeem Chriſtians, they yet have nothing but the name and the appearance, the book of Jeſus is ſhut from them; or if they make a ſhew to Read, they may name the letters, but never can produce one right good word.

4. Others deſtroy themſelves by falſe lights, who being wedded to their own opinions, and adoring the Chimeraes of their ſpirit; think themſelves full of knowleddge, juſt and happy; that the Sun riſeth only for them, and that all the reſt of the world is in darkneſs; they conceive they have the faireſt Stars, for conductors; but at the end of their career, they find (too late) that this pretended light, was but an *Ignis fatuus*, which led them to a precipice of eternal flames. It is the worſt of all follies to be wiſe in our own eye-ſight, and the worſt of all temptations

tations is, for a man to be a Devil to himſelf.

5. Thoſe ruin themſelves with too much light, who have all Gods Law by heart, but never have any heart to that Law. They know the Scriptures, all learning and ſciences: they underſtand every thing but themſelves: they can find ſpots in the Sun; they can give new names to the Stars; they perſwade themſelves, that God is all that they apprehend: But after all this heap of knowledge, they are found to be like the Sages of *Pharoah:* and can produce nothing but blood and frogs: They embroil and trouble the world; they ſtain their own lives; and at their deaths leave nothing to continue but the memory of their ſins. It would be more expedient for them (rather then have ſuch light) to carry fire, wherewith to be burning in the love of God, and not to ſwell and burſt with that kind of knowledg. All learning which is not joyned with a good life, is like a picture in the aire, which hath no table to make it ſubſiſt. It is not ſufficient to be elevated in ſpirit (like the Prophets) except a man do enter into ſome perfect imitation of their vertues.

Aſpirations.

O Fountain of all brightneſs, before whom night can have no vail, who ſeeſt the day-ſpring out of thy boſome, to ſpread it ſelf over all nature, wilt thou have no pity upon my blindneſs? Will there be no medicine for my Eyes, which have ſo often grown dull, and heavy with earthly humours. O Lord I want light, being alwayes ſo blind to my own ſins. So many years are paſt, wherein I have dwelt with my ſelf, and yet know not what I am. Self-love maketh me ſomtimes apprehend immaginary vertues in great, and ſee all my crimes in little. I too often believe my own judgment, and adore my own opinions, as Gods and Goddeſſes, and if thou ſend me any light, I make ſo ill uſe of it, that I dazle my ſelf, even in the brightneſs of the day; makeing little or no profit of that which would be ſo much to my advantage, if I were ſo happy as to know it. But henceforth I will have no Eyes but for thee: I will only contemplate thee (O Life of all beauties) and draw all the powers of my ſoul into my eyes, that I may the better apprehend the miſtery of thy bounties.

O caſt upon me one beam of thy grace; ſo powerful, that it may never forſake me, till I may ſee the day of thy Glory.

The Goſpel upon Thurſday, the Fourth week in Lent, St *Luke* the 7.

Of the Widows Son raiſed from death to life at *Naim* by our Saviour.

AND it came to paſs afterward he went into a City that is called Naim, *and there went with him his Diſciples, and a very great multitude: And when he came nigh to the gate of the City, behold a dead man was carried forth, the only Son of his Mother: and ſhe was a Widow, and a great multitude of the City with her, whom when our Lord had ſeen, being moved with mercy upon her, he ſaid to her, Weep not. And he come near, and touched the Coffin: And they that carried it, ſtood ſtill: And he ſaid, Young man, I ſay to thee, Ariſe: And he that was dead, ſate up, and began to ſpeak. And he gave him to his Mother, and fear took them all; and they magnified God, ſaying, That a great Prophet is riſen among us: And that God hath viſited his People. And this ſaying went forth into all*

Jewry

Jewry *of him, and into all the Country about.*

Moralities.

JEſus met at the Gates of *Naim*, (which is interpreted the Town of Beauties) a young man carried to burial, to ſhew us that neither beauty nor youth are freed from the Laws of death. We fear death, and there is almoſt nothing more immortal; here below every thing dies, but death it ſelf. We ſee him alwayes in the Goſpels, we touch him every day by our experiences, and yet neither the Goſpels make us ſufficiently faithful, nor our experiences well adviſed.

2. If we behold death by his natural face, he ſeems a little ſtrange to us, becauſe we have not ſeen him well acted. We lay upon him ſithes, bows and arrows; we put upon him ugly antick faces, we compaſs him round about with terrours and illuſions, of all which he never ſo much as thought. It is a profound ſleep, in which Nature lets it ſelf fail inſenſibly, when ſhe is tired with the diſquiets of this life. It is a ceſſation of all thoſe ſervices which the ſoul renders to the fleſh. It is an execution of Gods Will, and a decree common

to all the world. To be diſquieted and drawn by the ears, to pay a debt which ſo many millions of men (of all conditions) have paid before us, is to do as a frog that would ſwim againſt a ſharp ſtream of a forcible torrent. We have been as it were dead to ſo many ages which went before us; we die piece-meal every day; we aſſay death often in our ſleep; diſcreet men expect him, fools deſpiſe him, and the moſt diſdainful perſons muſt entertain him. Shall we not know and endeavour to do that one thing well which being once well performed, will give us life for ever? Methinks it is rather a gift of God to die ſoon, than to ſtay late amongſt the occaſions of ſin.

3. It is not death, but a wicked life we have cauſe to fear. That only lies heavy, and both troubles us, and keeps us from underſtanding and taſting the ſweets of death. He that can die to ſo many little dead and dying things (which make us die every day by our unwillingneſs to forſake thee) ſhall find that death is nothing to him. But we would fain (in death) carry the world with us upon our ſhoulders to the grave; and that is a thing we cannot do. We would avoid the judgment of a juſt God, and that is a thing which we ſhould not

not ſo much as think. Let us clear our accounts before we die, let us take order for our ſoul by repentance, and a moderate care of our bodies burial: Let us order our goods by a good and charitable teſtament, with a diſcreet direction for the poor, for our children and kindred, to be executed by fit perſons. Let us put our ſelves into the protection of the divine providence, with a moſt perfect confidence; and how can we then fear death, being in the arms of life.

Aſpirations.

O Jeſus, fountain of all lives, in whoſe boſome all things are living; Jeſus, the fruit of the dead, who haſt deſtroyed the Kingdome of death; why ſhould we fear a path, which thou haſt ſo terrified with thy ſteps, honoured with thy blood, and ſanctified by thy conqueſts? Shall we never die to ſo many dying things? All is dead here for us, and we have no life, if we do not ſeek it from thy heart. What ſhould I care for death though he come with all thoſe grim, hideous & antick faces, which men put upon him; for when I ſee him through thy wound, thy blood, and thy venerable death, I find he hath no ſting at all. If I ſhall walk in the ſhadow of death,

and a Thouſand terrours ſhall conſpire againſt me on every ſide to diſturb my quiet, I will fear nothing, being placed in the arms of thy providence. O my ſweet maſter, do but once touch the winding ſheet of my body, which holds down my ſoul ſo often within the ſleep of death and ſin. Command me to ariſe and ſpeak, and then the light of thy morning ſhall never ſet: my diſcourſes ſhall be alwayes of thy praiſes, and my life ſhall be only a contemplation of thy beautiful countenance.

The Goſpel upon Friday the fourth week in Lent, St. *John* 11.

Of the raiſing of *Lazarus* from death.

AND there was a certain ſick man, Lazarus *of* Bethania, *of the Town of* Mary *and* Martha *her ſiſter, (and* Mary *was ſhe that anointed our Lord with Ointment, and wiped his Feet with her Hair, whoſe brother* Lazarus *was ſick,) his ſiſters therefore ſent to him, ſaying, Lord, behold, he whom thou loveſt, is ſick. And Jeſus hearing, ſaid to them, This ſickneſſe is not to death, but for the glory of God, that the Son may be glorified by it, And Jeſus*

Jeſus loved Martha *and her ſiſter* Mary, *and* Lazarus. *As he heard therefore that he was ſick, then he tarried in the ſame place two days: Then after this he ſaith to his Diſciples, Let us go into* Jewry *again. The Diſciples ſay to Him, Rabby, now the Jewes ſought to ſtone thee, and goeſt thou thither again? Jeſus anſwered, are there not twelve hours of the day? If a man walk in the day, he ſtumbleth not, becauſe he ſeeth the Light of this World: but if he walk in the Night, he ſtumbleth, becauſe the Light is not in him. Theſe things he ſaid; and after this, he ſaith to them,* Lazarus *our Friend ſleepeth; but I go, that I may raiſe him from ſleep. His Diſciples therefore ſaid, Lord, if he ſleep, he ſhall be ſafe. But Jeſus ſpake of his Death, and they thought that he ſpake of the ſleeping of ſleep. Then therefore Jeſus ſaid to them plainly,* Lazarus *is dead, and I am glad for your ſakes, that you may believe, becauſe I was not there: but let us go to him.* Thomas *therefore who was called* Didimus, *ſaid to his Diſciples, Let us alſo go to Die with him. Jeſus therefore came, and found him now, having been four days in the Grave. And* Bethania *was nigh to* Jeruſalem, *about fifteen Furlongs. And many of the Jewes were come to* Martha *and* Mary *to comfort them concerning their Brother.* Martha *therefore*

when ſhe heard thet Jeſus *was come, went to meet him: but* Mary *ſate at home.* Martha *therefore ſaid to* Jeſus, *Lord, if thou hadſt been here, my Brother had not died. But now alſo I know, that what thing ſoever thou ſhalt ask of God, God will give thee.* Jeſus *ſaith to her, Thy brother ſhall riſe again.* Martha *ſaid to him, I know that he ſhall riſe again in the Reſurrection in the laſt day.* Jeſus *ſaid to her I am the Reſurrection and the Life: he that believeth in me, although he be dead, ſhall live. And every one that liveth and believeth in me, ſhall not die for ever. Believeſt thou this? She ſaid to him, Yea, Lord, I have believed that thou art Chriſt the Son of God, that art come into this World.*

Moralities.

OUr Saviour Jeſus makes here a ſtrong aſſault upon death, to cure our infirmities at the coſt of his deareſt Friends; He ſuffered *Lazarus*, whom he loved tenderly, to fall into a violent ſickneſs, to teach us, that the bodies of Gods Favorites, are not free from Infirmities;& that, to make men Saints, they muſt not enjoy too much health. A ſoul is never more worthy to be a houſe for God, then when ſhe raiſeth up the greatneſs of her courage, the body being caſt down with ſickneſs. A ſoul which ſuffers, is a ſacred thing. All the

the vvorld did touch our Saviour before his Paſſion; the throng of people preſſed upon him, but after his death he vvould not be touched by St. *Mary Maudlin*, becauſe, he vvas conſecrated by his dolours.

2. The good ſiſters diſpatch a meſſenger, not to a ſtrange God, as they do vvho ſeek for health by remedies, which are a thouſand times worſe than the diſeaſe: But they addreſſed themſelves to the living God; the God of life and death, to drive away death. And to recover life, they vvere content only to ſhew the wound to the faithful friendſhip of the Phyſitian. Without preſcribing any remedies: for that is better left to his providence, then committed to our paſſion.

3. He defers his cure to raiſe from death. The delay of Gods favours, is not alwayes a refuſal, but ſomtimes a double liberality, the vows of good men are paid with uſury: It vvas expedient that *Lazarus* ſhould die, that he might triumph over death, in the triumph of Jeſus Chriſt. It is here that vve ſhould alwayes raiſe high our thoughts, by conſidering our glory in the ſtate of Reſurrection; he vvould have us believe it, not only as it is a leſſon of Nature imprinted above the skies, upon the plants or elements of the World: and as a doctrin vvhich many ancient philoſo-

phers had by the light of nature; but alſo as a belief which is faſt joyned to the faith we have in the Divine Providence, which keeps our bodies in truſt under its ſeal within the boſom of the earth, ſo that no preſcription of time can make laws to reſtrain his power, having paſſed his word, and raiſed up *Lazarus*, who was but as one grain of ſeed in reſpect of all Poſterity.

4. Jeſus wept over *Lazarus*, thereby to weep over us all. Our evils were lamentable, and could never ſufficiently be deplored, without opening a fountain of tears within heaven, and within the eyes of the Son of God. This is juſtly the river which comes from that place of all pleaſure to water Paradice. How could thoſe heavenly tears come from any other than the place of all delight, ſince they iſſued from a brain and from eyes which were united to the divinity? And how ſhould they not water Paradice ſince for ſo many ages they have flowed over the Church for producing the fruits of juſtice. The balm of Egypt could not grow without water of that well which was commonly called the fountain of Jeſus: becauſe the bleſſed virgin had there waſhed the Cloaths of her dear Son: And we have no Odour of virtue, nor good converſation, (which is not directly

rectly barren) except it be endued with the merit of our Saviours Tears.

Aſpirations.

O Eyes of my Saviour, from whence the Sun receives his cleareſt light: fair Eyes, which only deſerve eternal joyes and delights, Why ſhould you this day be moiſtned with Tears? Thou didſt give me (O only love of my heart) the blood of thy ſoul before thou ſhedſt that of thy body. There are ſo many things to make me weep, and I feel them ſo little, that if thy tears do not weep for me, I ſhall alwayes be miſerable. Water then (O my ſweet Maſter) the barrenneſs of my Soul from that fountain of bleſſing, which I have opened within thine eyes and heart: I have opened it by my ſins, and let it I beſeech thee, bleſs me by thine infinite mercies.

The Gospel upon Saturday The fourth vveek in Lent, St. *John* 8.

Upon our Saviours words, I am the light of the World.

AGain therefore Jesus spake to them, saying, I am the light of the world, he that followeth me, walketh not in darkness, but shall have the light of Life. The Pharisees therefore said to him, Thou giveſt Testimony of thy self, thy testimony is not true. Jesus answered and said to them, although I do give testimony of my self, my testimony is true; because I know whence I came, and whether I go: But you know not whence I came, or whether I go. You judge according to the flesh, I do not judg any man. And if I do judg, my judgment is true, because I am not alone, but I and he that sent me, the Father. And in your Law it is written, that the Testimony of two men is true. I am he that give Testimony of my self: And he that sent me, the Father, giveth Testimony of me. They said therefore to him, Where is thy Father? Jesus answered, Neither me do you know, nor my Father: If you did know me,

perhaps

perhaps you might know my Father alſo. Theſe words Jeſus ſpake in the Treaſury, teaching in the Temple, and no man apprehended him, becauſe his hour was not yet come.

Moralities.

1. THere is in the bleſſed *Trinity*, a communicating light, to which nothing is communicated: another light, which is communicative and communicated: and a third light, which is communicated, but not communicating. The firſt is the heavenly Father, who gives, but takes nothing. The ſecond is that of the Son, who takes from his Father & gives to the holy Ghoſt all that can be given. The third is the holy Ghoſt, which receives equally from the Father and the Son, and doth produce nothing in the Trinity. But Jeſus illuminating from all eternity, this ſtate (for ever to be adored) did vouchſafe to deſcend into the Country of our darkneſs, to ſcatter it by his brightneſs. It is he that hath thrown down the Crocodiles and Bars from profane Altars: who hath broken ſo many Idols; who hath overthrown ſo many Temples of the Adulterers, and murdering gods, to plant the honours of his heavenly Father. He hath inveſted the world, during ſo many ages, with

with the ſhining of his face. He doth not ceaſe to give light, nor to kindle in our hearts many Inſpirations, which are like ſo many Stars to conduct us to the fountain of all our happineſs. You are very blind if you do not ſee this, and much more miſerable if you deſpiſe it.

2. It is moſt dangerous to do as the Jews did, to ſpake every day to the light, and yet love their own darkneſs. Screech-owls find holes and nights to keep themſelves from day, which they cannot abide. But he that flies from the face of God, where can he find darkneſs enough to hide himſelf? When he ſhall be within the gulf of ſin, his own conſcience will light up a thouſand Torches to ſee his puniſhments. It is the worſt of all miſchief, to pay for the contempt of the fountain of light by ſuffering eternal darkneſs.

3. Let us behold the converſation of Jeſus Chriſt as a Sea-mark, ſtickt all over with lights: his life gives teſtimony of his Sanctity: his miracles publiſh his power; his law declares his infinite Wiſdom, his Sanctity gives us an example to imitate, his Power gives the ſtrength of Authority, to make him the more readily obeyed; and from his wiſdom, faith is given us to regulate and govern our belief.

Aſpi-

Aſpirations.

O My Lord Jeſus, the ſpirit of all beauties, and the moſt viſible of all lights, what do the eyes of my ſoul, if they be not always buſied in the contemplation of thy brightneſs. When I find thou art departed from me, methinks I am buried within my ſelf, and that my ſoul is nothing elſe, but a Sepulchre of terrours, phantombs and deaths; but when thou returneſt by thy viſits and conſolations, I am cheerfully revived, and my heart leaps in thy preſence, as a Child rejoyceth at ſight of his dear Nurs. O Light of lights, which doſt illuminate man coming into this world, I will contemplate thee at the Sun-riſing above all Creatures. I will follow thee with mine eyes all the day long, and I will not leave thee at Sun-ſetting, for there is nothing can be in value near like thee. It belongs only to thee (O Sun of my ſoul) to ariſe at all hours, and to give light at midnight, as well as at noon-day.

The Goſpel upon Paſſion-Sunday
St. *John* the 8.

Upon theſe words, Who can accuſe me of ſin.

WHich of you ſhall argue me of ſin? If I ſay the verity, why do you not believe me? He that is of God, heareth the words of God: Therefore you hear not, becauſe you are not of God. The Jewes therefore anſwered and ſaid to him, Do not we ſay well, that thou art a Samaritan, *and haſt a Devil? Jeſus anſwered, I have no Devil: But I do honour my Father, and you have diſhonoured me. But I ſeek not mine own glory. There is that ſeeketh and Judgeth.* Amen, Amen, *I ſay to you, if any man keep my word, he ſhall not ſee death for ever. The Jewes therefore ſaid, now we have known that thou haſt a Devil,* Abraham *is dead, and the Prophets; and thou ſayeſt, if any man keep my word, he ſhall not taſte death for ever. Why, art thou greater than our Father* Abraham *who is dead? And the Prophets are dead, whom doeſt thou make thy ſelf? Jeſus anſwered, If I do glorify my ſelf, my glory is nothing. It is my Father that glorifieth me, whom you ſay that he is your God, and you have not known him, but*

but I know him. And if I ſhall ſay that I know him not, I ſhall be like to you, a Liar: But I do know him, and do keep his Word. Abraham *your Father rejoyced that he might ſee my day, and he ſaw, and was glad. The Jews therefore ſaid to him, Thou haſt not yet fifty years, and haſt thou ſeen* Abraham? *Jeſus ſaid to them,* Amen, Amen, *I ſaid to you, before that* Abraham *was made, I am. They took ſtones therefore to caſt at him. But Jeſus hid himſelf, and went out of the Temple.*

Moralities.

1. THe Saviour of the world being reſolved to ſuffer death as the Prieſt of his own Sacrifice, and ſacrifice of his Prieſthood, ſhews that it is an effect of his mercy, and not a ſuffering for any fault. He doth advance the ſtandard of the Croſs (which was the puniſhment of guilty perſons) but he brought with him innocency, which is the mark of Saints: He honours it with his dolours, and ſacrifices it with his blood, to glorify it in the eſtimation of all the juſt. He is without ſpot, and capable to take out all ſtains, by his infinite ſanctity: and yet he ſuffered as a ſinner, to blot out all our ſins: It is in this ſuffering

ſuffering he would have us all imitate him. He doth not require us to make a heaven, nor ſtars, nor to enlarge the ſea, or to make the earth firm; but to make our ſelves holy as he is holy (according to our capacity.) And this we may gain by his favour, which he hath by his own nature. No man is worthy to ſuffer with Jeſus, who doth not purify himſelf by the ſuffering of Jeſus. If we ſuffer in ſin, we carry the Croſs of the bad Thief. We muſt carry the Croſs of Jeſus, and conſecrate our Tribulations by our own Virtues.

2. It is ſaid that the venemous ſerpent called a *Baſilis*. (which kills both men and beaſts by his peſtilent breath) kills himſelf when he ſees a looking glaſs, by the very reflection of his own Poiſon. The Jews do here the very ſame; They come about this great mirrour of Sanctity, which carried all the glory of the living God; he caſts his beams upon them; but envy, the mother of murder, (which kills it ſelf onely by the rayes of golden arrows) makes them dart out venemous words to diſhonour him: Yet his incomparable vertues kills them, without loſing any of his own brightneſs; to teach us, that the beauty of innocency is the beſt buckler againſt all ſlanders. Though it ſeem to be tarniſhed for

for a time, yet her brightneſs will thereby become more lively: For it is a Star which the blackeſt vail of night cannot darken.

3. *Abraham* did rejoyce at this day of God, two thouſand years before it was manifeſted to the world: All the Patriarks did long after it; and did anticipate their felicities by the purity of their thoughts. This bleſſed day hath been reſerved for us, and yet many of us deſpiſe it. We ſo much love the day of man, that by the force of too much love to it, We forget the love of God. We ſhould, and muſt contemn thoſe periſhing days of worldly honours and pleaſures which are covered with eternal night, that we may partake the eternity of that beautiful day which ſhall never have evening.

Aſpirations.

O God of Purity, in whoſe preſence the Angels (raviſhed with admiration) do cover their Faces with their Wings, and have no ſweeter extaſies, than the admiration of thy Beauty: The Stars are not pure enough before thy redoubted Majeſty. The Sun beholds thee as the true Authour of his Light. Thou only

only canſt purifie all humane kind, by a ſanctity which ſpreads it ſelf over all ages. Alas, I am confounded to ſee my ſinfull ſoul ſo often dyed black with ſo many ſtains, and beaſtly ordures, before thoſe moſt pure beams of thy Glory. Waſh, O waſh again out all which diſpleaſeth thee. Regenerate in my heart a ſpirit that ſhall be worthy thy ſelf. How ſhall I follow thee to mount *Calvary*, if I be purſued with ſo many ill habits, which I have often deteſted before thine eyes, ? How can I go in company with the firſt and greateſt of all Saints, drawing after me ſo many ſins ? The encreaſe of my offences would multiply thy croſſes: I will therefore do my beſt to drown all my imperfections within thy blood. I will procure light to my nights (by that bright and beautifull day which *Abraham* ſaw) from that glorious day which took beginning from thy Croſſe. I will no more care for the day of man, that I may the better apply my ſelf to the day of God.

The Goſpel upon Munday the fifth Week in Lent, *St. John* 7.

Jeſus ſaid to the Phariſees, You ſhall ſeek and not find me: and he that is thirſty let him come to me.

And the Princes and Phariſees ſent Miniſters to apprehend him. Jeſus therefore ſaid to them: Yet a little time am I with you, and I go to him that ſent me: you ſeek me, and ſhall not find; and where I am, you cannot come. The Jews therefore ſaid among themſelves, whether will this man goe, that we ſhall not find him? will he goe into the diſperſion of the Gentiles, and teach the Gentiles: what is this ſaying, that he hath ſaid? You ſhall ſeek me, and ſhall not find: and where I am, you cannot come.

And in the laſt, the great day of the feſtivity, Jeſus ſtood, and cryed, ſaying, If any man thirſt, let him come to me and drink, He that believeth in me, as the Scripture ſaith, out of his belly ſhall flow rivers of living water. And this he ſaid of the Spirit that they ſhould receive, which believed in him.

Mora-

Moralities.

1. TAke for your comfort, this excellent word of our Saviour: he that is thirſty, and deſires in this world to thirſt after God, let him come unto me, and he ſhall quench his thirſt at the chiefeſt Fountain. St. *Auguſtine* ſaith, we are all here as *David* was in the Deſart of Idumea: Our Life is a perpetual alteration which will never be ſetled while we live. If we be weary, we deſire Reſt; and if we reſt over long, our bed becomes troubleſome, though it ſhould be all of Roſes. Then again, we thirſt to be in action and buſineſs, which alſo in a ſhort time tires us, and puts us into another alteration; and that carries us again to a deſire to do nothing. All our life goeth like *Penelopies* web, what one hour effects, the next deſtroyes. We do ſufficiently perceive that we are not well in this world: It is a large bed, but very troubleſome, wherein every man ſtirs and tumbles himſelf up and down, but no man can here attain to his perfect happineſs.

2. This ſhews us plainly that we are made for God, and that we ſhould thirſt after divine things, if we deſire true contentment.

tentment. There is no default in him, becauſe all that can be deſired is there, & yet there is no ſuperfluity, becauſe there can be nothing beyond him. There only we abound vvithout neceſſity, vve are aſſured without fear,& glorious vvithout change. And it is there only vvhere vve find all our ſatisfactions perfectly accompliſhed. For to ſpeak truth, contentment conſiſteth in four principal things; vvhich are, to have a contenting Object; to have a heart capable to apprehend it; to feel a ſtrong inclination to it, and to enter into an abſolute full poſſeſſion of it. Now God hath provided for all this by his infinite bounty. He vvill not have us affect any other object of pleaſure but his own. He is God, and therefore can have nothing but God for his ſatisfaction, and intends graciouſly that vve ſhall have the ſame. He vvill have us thirſt after him, and quench our thirſt vvithin himſelf: and to this, our ſoul is ſingularly diſpoſed; for as God is a Spirit, ſo is our ſoul only ſpiritual. We have ſo ſtrong an inclination to love God, that even our vices themſelves (vvithout thinking vvhat they do) love ſomwhat of God. For if pride affect greatneſs, there can be nothing ſo great as the Monarch of it. If luxury love pleaſure, God containeth all

pure.

pure delights in his boſome: and this which I ſay may be verified of all ſins whatſoever. If the preſence of a right object, and the enjoyning be wanting, we have nothing ſo preſent as God. St. *Paul* ſaith we are all within him, within him we live, and within him we have the fountain of all our motions: we ſee him through all his creatures untill he take off the vail, and ſo let us ſee him, and taſte of his Glory.

3. A true and perfect way to make us thirſt after God, is to forſake the burning thirſt which we have after bodily and worldly goods: Our ſoul and fleſh go in the ſeveral ſcales of a Ballance, the riſing of one, pulls down the other: It is a having two wives, for us to think we can place our delights in God, and withall enjoy all worldly contentments. A man muſt have a conſcience free from earthly matters, to receive the infuſion of grace; we muſt paſs by Calvary, before we can come to Tabor; and firſt taſte gall with Jeſus, before we can taſte that hony-comb which he took after his reſurrection.

Aſpi-

Aſpirations.

O God, true God of my ſalvation, My heart which feeleth it ſelf moved with an affectionate zeal, thinks always upon thee, and in thinking, finds an earneſt thirſt after thy beauties, which heats my veins. My ſoul is all conſumed, and I find that my fleſh it ſelf inſenſibly followeth the violence of my ſpirit. I am here as within the deſarts of *Affrica*, in a barren world, the drought whereof makes it a direct habitation for dragons. O my God, I am tormented with this flame, and yet I cheriſh it more then my ſelf. Will there be no good *Lazarus* found to dip the end of his finger within the fountain of the higheſt heaven, a little to alay the burning of my thirſt. Do not tell me (O my dear Spouſe) that there is a great Chaos between thee and me; Thou haſt already paſſed it in coming to me by thy bounty: and wilt not thou lift me up then by thy mercy.

The Gospel upon Tuesday the fifth week in *Lent*, St. *John* 7.

Jesus went not into *Jewry*, because the Jews had a purpose to take away his life.

AFter these things Jesus walked into Galilee: For he would not walk into Jewry, because the Jews sought to kill him. And the Festival day of the Jews Scenopegia was at hand. And his brethren said to him, Pass from hence and go into Jury, that thy Disciples also may see thy works which thou dost. For no man doth any thing in secret, and seeketh himself to be in publick: If thou do these things, manifest thy self to the world: For neither did his brethren believe in him: Jesus therefore saith to them; My time is not yet come: But your time is always ready. The world cannot hate you, but me it hateth, because I give testimony of it that the works thereof are evil. Go you up to this festival day, I go not up to this festival day, because my time is not yet accomplished.

When he had said these things, himself tarried in Galilee: But after his brethren were gon up, then he also went up to the

feſtival day, not openly, but as it were in ſecret. The Jews therefore ſought him in the feſtival day, and ſaid, Where is he? And there was much murmuring in the multitude of him: For certain ſaid, that he is good: And others ſaid, No, but he ſeduceth the multitudes: yet no man ſpake openly of him for fear of the Jews.

Moralities.

1. JEſus hides himſelf in this Goſpel (as the Sun within a cloud) to ſhew himſelf at his own time: to teach us that all the ſecrets of our life conſiſteth in well concealing, and well diſcovering our ſelves. He did conceal the life which he took from nature, when he might have been born a perfect man as well as *Adam*, and yet did he hide himſelf in the hay of a baſe Stable. He concealeth his life of Grace, diſſembling under ſilence ſo many great and divine vertues, as if he had lockt up the Stars under lock and key, as holy *Job* ſaith. He keeps ſecret his life of Glory, retaining for thirty three years the light of his Soul, which ſhould without intermiſſion, have glorified and caſt a divine brightneſs upon his body. But when

he concealed himſelf, the Stars diſcovered him at his birth; the Sun at his death: all the Elements did then confeſs him, and all creatures gave teſtimony of his divinity.

2. We ſhould be well known of God, if we did not ſo curiouſly inquire into the knowledge of the world. Vanity at this day opens all her gates to manifeſt divers men to the world, who ſhould otherwiſe be buried in obſcurity and darkneſs. It maketh ſome appear by the luxurious exceſs of their apparrel, as ſo many ſale creatures, whoſe heads being high and coſtly dreſt up) go to the market of idle love. Others by the riches and pomps of the world, others by honours and dignities, others by the ſpirit of induſtry, and others by the deeds of arms and policy. Every one ſets out himſelf to be ſeen and eſteemed in the world. It ſeemeth that life is made for nothing but to be ſhewed, and that we ſhould always live, for that which makes us die. We are a kind of walking ſpirits which return late to our lodgings: But yet nevertheleſs giving our ſelves ſo continually to the world, methinks we ſhould at leaſt ſtay with our ſelves every day one ſhort hour. It is ſaid that the

Pellican

Pellican hides her eggs, and that they muſt be ſtollen from her, to make them diſcloſe: But vanity is an egg which all the world hatcheth under her wings, and none are willing to forſake it.

3. If it be needful to ſhew your ſelf to the world, be then known by your vertues, which are characters of the divinity. Let men know you by your good examples, which are the ſeeds of eternity, and of all fair actions. You muſt be known by your almes and bounty, which are the ſteps with God, left imprinted in this world. If you muſt riſe to honours and dignities, take them as inſtruments of holineſs: and be not powerful, but to be more obliged to do good by ſo being.

Aſpirations.

O God which did conceal thy ſelf, how comes it about, that I deſire ſo much to be ſeen, and make my ſelf known to the world? What can I diſcover if I ſhew that which I am, but only ſin, vanity, miſery, and inconſtancy, which make the four Elements of my life? To what ſerves this itch of ſeeing, but only to receive into our eyes the ſeeds of curioſity? Why do we covet to

be ſo much ſeen, but to expoſe our ſelves to vanity, and to carry a Torch in a blaſt of wind? Alas (O merciful Lord) I have very long lived for my ſelf, and for the eyes of the world, when ſhall I begin to live for thee? Shall I never ſee thoſe happy moments of my life, which will receive light only from the day of thy face? Let me (O moſt beloved of my heart) be blind to all the world, ſo that I may have eyes for thee. If the condition of my eſtate muſt needs ſhew me to the world, let it be to give it part of thy light, without receiving any part of that darkneſs which covereth it. Let me be in the world to do good, but let me dwell in thee, as within the fountain of all goodneſs.

The Goſpel upon Wedneſday the fifth week in *Lent*, Saint *John* the 10*th*.

The Jews ſaid, If thou be the Meſſias, tell us plainly.

AND the Dedication was in Jeruſalem, and it was Winter: and Jeſus walked in the Temple in Solomons Porch. The Jews therefore compaſſed him round about, and

and ſaid to him, How long doſt thou hold our Soul in Suſpence? If thou be Chriſt, tell us openly. Jeſus anſwered them, I ſpeak to you, and you believe not. The works that I do in the Name of my Father, they give teſtimony of me. But you do not believe, becauſe you are not of my Sheep. My ſheep hear my voyce, and I know them, and they follow me, and I give them life everlaſting, and they ſhall not periſh for ever, and no man ſhall pluck them out of my hand. My Father, that which he hath given me, is greater than all; and no man can pluck them out of the hand of my Father; I and the Father are one.

The Jews took up ſtones to ſtone him. Jeſus anſwered them, Many good works I have ſhewed you from my Father, for which of thoſe works do you ſtone me? The Jews anſwered him, For a good work we ſtone thee not, but for blaſphemy; and becauſe thou being a man, makeſt thy ſelf God. Jeſus anſwered them: Is it not written in your Law, that I ſaid, you are Gods? If he called them Gods to whom the word of God was made, and the Scripture cannot be broken: Whom the Father hath ſanctified and ſent into the world, ſay you, That thou blaſphemeſt, becauſe I ſaid, I am the Son of God? If I do not the works

of my Father, believe me not. But if I do, and if you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.

Moralities.

1. THe Woolfs encompaſs the good Shep-heard, counterfeiting Lambs, to draw truth out of his mouth which they would perſecute. They reſembled a certain Plant which carrieth the name and ſhape of a Lamb, but hath a contrary ſubſtance and different qualities, for it is ravenous as a wolf, and devours all the herbs which grow about it. So are there many who do inſinuate themſelvs into the friendſhip of good men, by fair (but counterfeit) reſpects, to the end that afterward they may be made the object of their cruelty. Thoſe men look after the Meſſias in the Porch of *Solomon*, as *Herod* ſought after him in the manger, not to adore, but to kill him. Their mouth carries honey when their heart hatcheth poiſon: but nothing is unknown to God, from whom hell it ſelf hath not darkneſs enough to hide it ſelf.

2. Jeſus knows his flock, and his flock reciprocally knows him, and in that conſiſts

ſiſts all our happineſs, to know God; and to be known of him. The chiefeſt of all wiſdom, is to know him, and to be known by him, and to be written in the Book of life, which is the laſt and chiefeſt of all felicities. It is true, that he knows all things by the knowledge of a clear intelligence; which ſerves the wicked only to diſcover plainly their crimes: whereas he knows the juſt by a ſcience of favour and approbation, which indeed is eternal predeſtination. If we be unknown to God, we muſt make our ſelves known to him by ſome good vertue, which doth not depend only upon us. The firſt beam is of prevenient grace, and our vocation to chriſtianity, which is part of our predeſtination, and is not at all within our power, we have not been elected, becauſe we have believed in God, by our own forces; but we believe, becauſe we have been elected. The firſt knowledge comes purely from God, but it is in us by his grace to purſue this firſt light, and to advance our predeſtination to glory, by forcing our ſelves to know him perfectly, who hath known us ſo liberally.

3. Jeſus will not be known ſingly by his words, but by his works. Our words muſt agree with our good actions, as the

needle of a clock agrees with the ſprings. When we have heard, or read ſome good doctrine; that Sermon, or reading, muſt paſs into our manners. It is ſurely a ſtrange thing, that many imploy that leiſure to know much, and yet will not ſpend ſome conſiderable time, to make themſelves good Chriſtians. We muſt be Philoſophers more by imitating the example of God, then by any curious enquiry of his greatneſs. Our Chriſtianity teacheth us, that we ſhould be more knowing and skilfull in the practiſe of our life, then of our tongue; and that we are rather made to perform great actions, then to ſpeak them. We muſt have a ſpecial care that our hands do not give our mouth the lie. What can we gain (in the judgement of God) by being like thoſe trees, which have a fair outſide, garniſhed with leaves, yet good for nothing but to give a ſhadow, and to make a little noiſe when the wind blows? God requires of us fruit, ſince he is the father of all fertility, and nothing is barren in the land of the living.

Aſpirations.

O My God, I know thee, becauſe thou was firſt pleaſed to know me; Thou haſt known me by thy goodneſs, and I will do my beſt to know thee, that I may obtain all happineſs. O that I might know that my Name is written in the book of life, and alſo know the life which I may poſſeſs within the heart of Jeſus in which ſo many lives do live. O how ſhould I then find my ſpirit raviſhed in thoſe beautiful Ideas of glory? Fix thine eyes on me (O Lord) and thou ſhalt thereby bring me to the fountain of all happineſs. The Father hath given me to thee, and I am the conqueſt of my precious blood; Suffer not a Soul to be taken away from thee, which hath coſt thee ſo many ſweats and ſufferings. I am thine by ſo many Titles, that I will be no more mine own, but only to have the right of renouncing that which I am, and to eſtabliſh what ſhall be thine in this little Kingdom of of my heart.

The Goſpel upon Thurſday the fifth week in Lent, S. *Luke* 7.

Upon S. *Mary Magdalens* waſhing our Saviours feet in the Phariſees houſe.

AND one of the Phariſees deſired him to eat with him. And he being entred into the houſe of the Phariſee, he ſate down to meat. And behold, a woman that was in the City, a ſinner, as ſhe knew that he ſate down in the Phariſees houſe, ſhe brought an Alabaſter box of ointment; and ſtanding behind, beſide his feet, ſhe began to water his feet with tears, and wiped them with the hairs of her head, and kiſſed his feet, and anointed them with oyntment. And the Phariſee that had bid him, ſeeing it, ſpake within himſelf, ſaying, This man, if he were a Prophet, would know certes who and what manner of Woman ſhe is which toucheth him, that ſhe is a ſinner. And Jeſus anſwering, ſaid to him, Simon, I have ſomewhat to ſay unto thee. But he ſaid, Maſter, ſay. A certain creditour had two debtors, one did owe five hundred pence, and the other fifty: they having not wherewith to pay, he forgave both, whether therefore

doth

doth love him more? Simon answering said, I suppose that he to whom he forgave more. But he said to him, Thou hast judged rightly. And turning to the woman, he said unto Simon, Doest thou see this woman? I entred into thy house, water to my feet thou didst not give: but she with tears hath watered my feet, and with her hairs hath wiped them. Kiss thou gavest me not; but she, since I came in, hath not ceased to kiss my feet. With oyl thou didst not anoint my head: but she with ointment hath anointed my feet. For the which I say to thee, many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her, Thy sins are forgiven thee. And they that sate together at the table, began to say within themselves, Who is this that also forgiveth sins? And he said to the woman, Thy faith hath made thee safe, Go in peace.

Moralities.

1. SAint *Mary Magdalen* is under the feet of Jesus Christ, as is that work of Saphires (mentioned in *Exodus*) under the feet of God. It is is a work wrought by the right hand of the Highest, the wonder of women, the most

moſt happy of all lovers; who made profit of ſin, which deſtroy all; who ſanctified that love, which ſo little knew the way to any ſanctity. This is the fountain mentioned in the Book of *Heſter*, in the viſion of *Mardocheus*; A fountain which became a River, and after changes it ſelf into the Sun, which gives beams and ſhowres at one inſtant. She is a fountain at the Phariſees table, ſhe is a River in her ſolitary grove, ſhe is a Sun both in Paradiſe, and in that great exaltation, wherein the Catholick Church now beholds her. Being now in glory, ſhe doth not yet forbear to open fountains of tears, (by imitation of her) within the Souls of repentant ſinners, of whom inceſſantly ſhe procures the converſion. Happy is that heart which is pierced with the imitation of her vertues, thereby to gain ſome part of her crowns.

2. Every thing is admirable in her converſion: A ſinner wounded with love, cures her ſelf by love. She changes the fire of *Babylon*, into that of *Jeruſalem*. She plucks out of her wound the venemous dart of worldly love, to make large room for the arrows of Jeſus, which pierce her heart; and at an inſtant

ſtant make a harmony of heavenly paſſions within the bottom of her Soul. She holds the wound dearer than life, and goes ſtraight to her conquerour to deſire death, or increaſe of love.

3. She appears moſt ingenious in her affections, to provide no water wherewith to waſh her Maſters feet, ſince ſhe could draw it ſo fitly out of her own eyes. This was the water which Jeſus did thirſt after, when he asked of the *Samaritan* woman ſome to drink; But the poor woman was ſo aſtoniſhed, that ſhe forſook her pitcher, and forgot that which Jeſus asked. Now the holy *Magdalen* brings her eyes to the Phariſees table, as two veſſels full of Chriſtal water, which was of that pure ſtream which comes from the holy Lamb. Heaven is wont to water the earth, but here the earth waters Heaven. A Soul which was before black, and burnt up with the fire of Concupiſence, provides a fountain for the King of higheſt Heaven. She draws tears from her ſins, to make them become the joys of Paradiſe.

4. She ſanctifies all that which was eſteemed moſt prophane. Her hairs, which were the nets wherein ſo many cap-

captive Souls did ſigh under the yoke of wanton Love, are now (as the enſignes and ſtandards of wicked *Cupid*) trampled under the feet of her Conquerour. Thoſe kiſſes, which carried the poyſon of a luxurious paſſion in her heart, do now breath from her nothing but the delicacies of chaſtity. Her pleaſing odours which were before vowed to ſenſuality, are now become the ſweeteſt exhalations from that Amber-oyl which brings an odoriferous perfume to Jeſus Chriſt. She brings with her Aromatick ſpices, to burn her ſelf at the mountain of her Sun, who makes himſelf her Prieſt, her Advocate and Brideman.

5. She had gained the great jubilee, and was aſſured of it by the word of the eternal Biſhop; and yet during all the reſt of her life, ſhe practiſed upon her ſelf a ſanctified revenge, and her penance never ends, but with her life; to confound our coldneſs, who know ſo little what it is to bewail a ſin. She is as timerous in the aſſurance of her pardon, as we are ſecure at the approach of Gods juſtice. No body could be ſo patient, and ſo conſtant in her love, but ſhe that had a holy emulation

lation toward heavenly charity. It is her perſeverance which draws to the earth a perfect Copy of that life (without limit) which the bleſſed Souls enjoy in heaven. It is ſhe alone to whom eternity was then given, becauſe ſhe had power to offer repentant frailty to eternity it ſelf.

Aſpirations.

Upon Saint Mary Magdalens *great Repentance.*

O Jeſus my Conquerour, and my Soveraign Biſhop, thou art pleaſed to be ſatisfied of thy unworthy ſervant, but I am not yet content with my ſelf. No, no, my life and penance ſhall end together, ſince I have loſt that which ſhould never have been ſeparated from my body, before the ſeparation of my Soul. And ſince I cannot enter chaſt into my grave, I will now go repentant into an obſcure and ſavage Cave, where the Sun ſhall ſhine no more upon a head ſo ſinful as mine. Mine eyes (O mine eyes) who have firſt received that fire which hath ſo paſſionately devoured my Soul, I will make you imi-

imitate the pond of *Heſebon*, and ſooner ſhall thoſe two fountains be dryed up, which ſerve the ſtreams of *Jordan*, than you ſhall want water to waſh the ſteps of your Concupiſcences. I will have that neck (which hath ſuffered it ſelf to be embraced by unlawful Arms) held under the yoke of him that hath overcome me, and ſo happily ſubjected me to his empire. Theſe arms and hands which have been the chains of wanton embracements, ſhall henceforth for ever be lifted up to heaven in prayer, and they ſhall have no other Altars but the feet of my Lord and Maſter, if I dare think my ſelf worthy to kiſs them. This mouth which hath been the gate of unchaſtity, ſhall now become a Temple of Gods praiſes. And this heart which hath been a burning furnace of worldly love, ſhall be a burning Lamp of holy affections before God; and ſhall have no other oyl to maintain it, but that water which ſhall be drawn from mine eyes. O my God, ſince I have ſo betrayed my heart, abuſed my youth, ſpent prodigally thy Treaſures, and made crowns to *Baal* out of thy Silver; ſince I have forſaken thee who art eternal, unchange-

changeable, and incomparable Goodneſs, (without whom all other goods are nothing to follow a wanton fire) which hath brought me to the brim of an everlaſting Precipice; where ſhall I find ſufficient Tears to waſh my Offences? Where ſhall I find enow parts of my Body to be continually Offered up as a Sacrifice of my Repentance? I would make my Life Immortal, to have my pains ſo laſting, and if thy Mercy will not let me be the Object of thy Vengeance, let me at leaſt ſerve for a Sacrifice at thy Altars.

The Goſpel upon Fryday the Fifth week in *Lent*, Saint *John* 11*th*.

The Jews ſaid, What ſhall we do? for this man doth many miracles.

THe chief Prieſts therefore and the Phariſees gathered a Council, and ſaid, What ſhall we do? for this man doth many ſigns: If we let him alone ſo, all will believe in him, and the Romans *will come and take away our place and Nation. But one of them named* Caiphas, *being the high Prieſt of that year,*

year, ſaid to them, you know nothing, neither do you conſider that it is expedient for us, that one man die for the people, and the whole Nation periſh not. And this he ſaid not of himſelf, but being the high Prieſt of that year, he propheſied that Jeſus ſhould die for the Nation: and not only for the Nation, but to gather in one, the children of God that were diſperſed. From that day therefore they deviſed to kill him. Jeſus therefore walked no more openly among the Jews, but he went into the Countrey beſide the Deſart, unto a City that is called Ephrem, *and there he abode with his Diſciples.*

Moralities.

ONe of the greateſt Tragedies acted in the life of man, which makes curious perſons to queſtion, wiſe men to wonder, good men to groan, and the wicked to rejoyce; is to ſee an innocent man oppreſſed by colour of juſtice. Now Jeſus being reſolved to eſpouſe our miſeries, as far as they can teach, was pleaſed to paſs through thoſe rigours and formalities of the wicked, coloured with a pretext of equity. He is not here condemned by a mean people without conſideration, without

out power, without formality of proceſſe: But by theſe chief Prieſts and principal men of that Nation aſſembled in Councel: they informed themſelves, they reaſon, and conclude his death. The Lyons of *Solomons* throne, did anciently bear certain Writs of the Law, to ſignifie, that that it was to be handled by couragious and clear ſeeing Judges. But here Foxes got it into their hands, and did manage it by crafty deceits and wickedneſs. Alas, we are far from the Laws of God, when we cannot abide the leaſt word ſpoken againſt our reputation. We are troubled to ſuffer for innocency, as if it were a greater honour to ſuffer for a direct offence. Shall we never think that the triumph of vertue conſiſts in well doing, and (thereby) ſometimes receiving harm even from thoſe who are eſteemed good men?

2. There are ſome difficulties in affairs, where truth is ſhut up as within a cloud: Wiſe men can hardly find out where the point lies, but God doth ſo order it, that falſhood leaves always certain marks by which it may be known; and the beauty of truth, is ever like that lake of *Affrick*, which early or late diſcovers all that is caſt into it, and makes all impoſtures plainly appear,

appear, when we think they are moſt conceal'd. And this appears by the proceeding of *Caiphas*, who choſe to condemn Chriſt, for thoſe things which were the certain tokens that he was the true Meſſias. He concluded his death by reaſon of his miracles, and thoſe gave him authority as to the prince of life. A troubled ſpirit makes darts of every thing (which it can) to fight againſt reaſon, and kills it ſelf, not ſuſpecting its own poiſon.

3. The Devil publiſheth Jeſus for the true Meſſias, and ſo doth likewiſe *Caiphas* prophecy the ſame. It is not alwayes a certain mark of goodneſs, to ſpeak that which is good, but it is an aſſurance of vertue to avoid that which is ill. There are many from whom good works do eſcape, while they both think and do ill. Truth makes uſe of their tongues, when Devils command their hearts. It is this which makes us ſee our Saviours Empire, and the extent of his conqueſts, which is not limited by time, he being already entred into poſſeſſion of eternity: and it is not bounded by place, becauſe it contains all Immenſity. Night hath no power to cover it, becauſe it is light it ſelf; It cannot be ſhut up in any deceitful ſhadow, becauſe it ſcatters and diſcovers all falſ-

falſhood: It cannot be comprehended within our ſenſes, becauſe it exceeds their capacity; and it is preſent in all places, being omnipotent and eternal in all time.

Aſpirations.

O Jeſus, Father of all bleſſed unions, who haſt ſuffered death to unite all the children of God together, who are ſcattered over all the countreys of the world; wilt thou have no pity of my heart, ſo many times torn in pieces, and ſtrayed among a great multitude of objects which eſtrange and draw me from the firſt of all unities? My ſoul melts through all the Gates of my ſenſes, by running after ſo many creatures which do kindle covetouſneſs, but never ſerve to refreſh or cool the heat of it. Draw me (O Lord) from the great throng of ſo many exteriour things, that I may retire into my own heart, and from thence ariſe to thine, where I may find the peace, which thou haſt cemented faſt with thy moſt precious blood. When ſhall I ſee the firſt beams of that liberty, which thou granteſt to thy Children? When ſhall my thoughts return from wandering in thoſe barren regions,

regions, where thou art not acknowledged? When ſhall I be reunited, and ſo purified by thy favours, that they may celebrate continual days of feaſt in my ſoul; I am already here in deſire, and ſhall be there in preſence, when by help of thine infinite grace and mercy, I can be wholly thine.

The Goſpel upon Saturday the fifth week in Lent, S. *John* 12.

The chief Prieſts thought to kill *Lazarus*, becauſe the miracle upon him, made many follow Jeſus.

BUt the chief Prieſts deviſed to kill Lazarus alſo, becauſe many for him, of the Jews went away, and believed in Jeſus.

And on the morrow a great multitude that was come to a feſtival day, when they had heard that Jeſus cometh to Jeruſalem, they took the boughs of Palms, and went forth to meet him and cried, Hoſanna, bleſſed is he that commeth in the name of our Lord, the King of Iſrael. And Jeſus found a young Aſs, and ſate upon it, as it is written. Fear not daughter of Sion, behold thy King cometh ſitting upon an Aſſes colt.

colt. These things his Disciples did not know at the first: but when Jesus was glorified, then they remembred that these things had been written of him, and these things they did to him. The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. For therefore all the multitude came to meet him, because they heard that he had done this sign. The Pharisees therefore said among themselves, Do you see that we prevail nothing? Behold, the whole world is gone after him.

And there were certain Gentiles of them that came up to adore in the Festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we are desirous to see Jesus. Philip cometh and telleth Andrew. Again, Andrew and Philip told Jesus: but Jesus answered them, saying, The hour is come that the Son of man shall be glorified. Amen, Amen, I say to you, Unless the grain of wheat falling into the ground, die, it self remaineth alone: but if it die, it bringeth much fruit. He that loveth his life, shall lose it: and he that haseth his life in this world, doth keep it to life everlasting. If any man minister to me, let him follow me: and where I am, there also

ſhall my Miniſter be. If any man Miniſter to me, my Father will honour him.

Moralities.

1. ADmire here the extaſies of our ſweet Saviour: He is raviſhed by the object of his death, and is tranſported by the Idea of his ſufferings. The trumpet of heaven ſounded in the voyce which was heard by this great multitude. He encourages himſelf to his combat; he looks confidently upon the Croſs, as the fountain of his glories, and planted his elevation upon the loweſt abaſements. Shall not we love this Croſs, which Jeſus hath cheriſhed as his Spouſe? He gave up his Soul in the arms of it to conquer our ſouls. We ſhall never be worthy of him, till we bear the Enſigns of his war and the ornaments of his peace. Every thing is Paradiſe to him, that knows how to love the Croſs: and every thing is hell to thoſe, who flie from it; and no body flies it, but ſhall find it. It is the gate of our mortality, whether we muſt all come, though we turn our backs to it.

2. What a great ſecret it is, to hate our ſoul, that we may love it; to hate it for

for a time, that we may love it for all eternity; to puniſh it in this life, to give it thereby a perpetual reſt in that to come; to deſpiſe it, that we may honour it: To handle it roughly, that it may be perfectly eſtabliſhed in all delights? And yet this is the way which all juſt men have paſſed to arrive at the chiefeſt point of their reſt. They have reſembled the Flowers-de-Luce, which weep for a time, and out of their own tears produce ſeeds which renew their beauties. The ſalt Sea for them becomes a flouriſhing field, as it did to the people of God when they came forth of the chains of Egypt. The cloud which appeared to the Prophet *Ezekiel*, carried with it winds and ſtorms, but it was environd with a golden circle, to teach us that the ſtorms of affliction which happen to Gods children, are encompaſſed with brightneſs and ſmiling felicity. They muſt rot as a grain of wheat, that they may bud out and flouriſh in the ear. They muſt abide the diverſity of times, and endure the Sythe and Flail; They muſt be ground in a mill, and paſs by water and fire, before they can be made bread pleaſing to Jeſus Chriſt. Our loſſes are our advantages; we loſe nothing but to gain by it; we humble and abaſe our ſelves

to be exalted, we deſpoil our ſelves to be better cloathed, and we mortifie our ſelves to be revived. O what a grain of wheat is Jeſus Chriſt, who hath paſt all theſe trials, to make the height of all heavenly glories bud out of his infinite ſufferings.

Aſpirations.

O God, I have that paſſionate deſire which theſe ſtrangers had to ſee Jeſus. I do not ask it of *Philip*, nor ſhall *Philip* have cauſe to ask *Andrew*. My Jeſus, I ask it of thy ſelf, thou art beautiful even in the way of the Croſs; Thou didſt ſhew thy ſelf, couragious in the Abyſſe of thy pains: thou art admirable in the contempt of Death. The heavenly Trumpet hath already ſounded for thee, and chearfulneſs gives wings to carry thee to this great combat, where death and life fight ſingly together: which makes life die for a time, and death live for ever. I will forſake my very ſoul to follow thee in this Agony, and find my life in thy death, as thou haſt extinguiſhed death in thy life.

The Goſpel upon Palm Sunday, S. *Matthew* 21.

Our Saviour came in triumph to Jeruſalem, a little before his Paſſion.

AND when they drew nigh to Jeruſalem, and were come to Bethphage, unto mount Olivet, then Jeſus ſent two Diſciples, ſaying to them, Go ye into the Town that is againſt you, and immediately you ſhall find an Aſs tied, and a colt with her: looſe them and bring them to me. And if any man ſhall ſay ought unto you, ſay ye, That our Lord hath need of them, and forthwith he will let them go. And this was done that it might be fulfilled which was ſpoken by the Prophet, ſaying, Say ye to the daughter of Sion, Behold thy King cometh to thee, meek, and ſitting upon an Aſs, and a Colt, the ſole of her that is uſed to the yoak. And the Diſciples going, did as Jeſus commanded them, and they brought the Aſs, and the Colt, and laid their garments upon them, and made him to ſit thereon. And a very great multitude ſpread their garments in the way: and others did cut bowes from the Trees, and ſtrewed them in the way,

and the multitude that went before, and that followed, cryed, ſaying, Hoſanna to the Son of David, bleſſed is he that cometh in the Name of the Lord.

Moralities.

OUr Saviour goes to his death in triumph: He appears to be a King, but a King of Hearts, who requires nothing of us but our ſelves, only to make us happy and contented in him. He triumphs before the victory, becauſe none but he could be ſure of the future certainty of his happineſs. But he watered his triumphs with tears, to weep for our joyes, which were to proceed out of his ſadneſs. It is related by an ancient Oratour, that when *Conſtantine* made his entry into great Britany, (where he was born) the people received him with ſo great applauſe, that they kiſſed the Sails and Oars of the Veſſel which brought him, and were ready to pave the ſtreets with their bodies, for him to tread on. If they did ſo for a mortal man, what ſhould we not do for an eternal God, who comes to buy us with his precious Blood, & demands entrance into our hearts, only to give us Paradiſe.

2. He walks towards his Croſs, amongſt the

the cries of favor and joy, to teach us with what cheerfulneſs we ſhould conform our ſelves to abide our own ſufferings; imitating the Apoſtles, who received their firſt reproaches as Manna from Heaven. He would have us prepared and reſolved always to ſuffer death patiently; whether it be a death which raiſeth up our ſpirit to forſake ſenſuality, or a natural death. Whatſoever it be, we ſhould embrace it as the day which muſt bring us to our lodging after a troubleſome pilgrimage. Doth it not appear plainly that thoſe who are loath to forſake the world, are like herbs put into an earthen Pot amongſt ſtraws and dung, and yet would be unwilling to come forth of it. The furniture of our worldly lodging grows rotten, the roof is ready to fall upon our heads, the foundation ſhakes under our feet, and we fear that day, which (if we our ſelves will) ſhall be the morning of our eternal happineſs: It is not death, but only the opinion of it which is terrible, and every man conſiders it according to the diſpoſition of his own ſpirit.

3. The Palm branches which we carry in our hands, require from us the renewing of a life purified and cleanſed in the blood of the holy Lamb. In the begin-

ning of Lent we take upon our heads the aſhes of Palm branches, to teach us, that we do then, enter (as it were) into the Sepulchre of repentance: But now we carry green bows, to make us know that now we come out of the tomb of Aſhes, to enter again into the ſtrength of doing good works, in imitation of the trees which having been covered with ſnow, and buried in the ſharpneſs of winter, do again begin to bud in the Spring time.

4. The garments ſpread under the feet of Jeſus, declare, that all our temporal goods ſhould be employed toward his glory; and that we muſt forſake our affections to all things which periſh, that we may be partakers of his kingdom. No man can ſtand firm that is delighted with moveable things. He that is ſubject to worldly affections, binds himſelf to a wheel which turns about continually. Jeſus accepted this triumph only to deſpiſe it: he reſerved the honour of it in his own hands, to drown it in the floud of his tears, and in the Sea of his precious blood. If you be rich and wealthy, do not publiſh it vainly, but let the poor feel it. You muſt live amongſt all the greatneſs and jollity of this world, as a man whoſe only buſineſs muſt be to go to God.

Aſpirations.

Aſpirations.

O Soveraign King of hearts, after whom all chaſte loves do languiſh, I am filled with joy to ſee thee walk amongſt the cries of joy, and the palms and garments of thy admirers, which ſerved for carpets: I am raviſhed with thy honours, and the delights of thy glory, and I applaud thy triumphs. Alas, that all the earth is not obedient to thy Laws, and that the tongues of all people do not make one voice to acknowledge thee ſole Monarch of heaven and earth. Triumph at leaſt in the hearts of thy faithful ſervants (O my magnificent Maſter) make a triumphall Ark compoſed of hearts; Put fire to it with thy adored hand. Send out one ſpark of that heat which thou cameſt to ſpread upon the earth. Let every thing burn for thee, and conſume it ſelf in thy love. I do irrevocably bind my heart to the magnificence of thy triumph, and I love better to be thy ſlave, then to be ſaluted king of the whole world.

The Goſpel upon Monday in holy week, St. *John* 12.

Saint *Mary Magdalen* anointed our Saviours feet with precious ointment: At which *Judas* repined.

JEſus therefore ſix days before the Paſche, came to Bethany, *where* Lazarus *was, that had been dead, whom Jeſus raiſed: And they made him a Supper there, and* Martha *miniſtred, but* Lazarus *was one of them that ſate at the Table with him.* Mary *therefore took a pound of ointment of right Spiknard, precious, and anointed the feet of Jeſus, and wiped his feet with her hair, and the houſe was filled with the odour of the ointment. One therefore of his Diſciples,* Judas *Iſcariot, he that was to betray him, ſaid, Why was not this ointment ſold for three hundred pence, and given to the poor? And he ſaid this, not becauſe he cared for the poor, but becauſe he was a Thief, and having the purſe, carried the things that were put in it. Jeſus therefore ſaid, Let her alone that ſhe may keep it for the day of my burial: For the poor you have always with you, but me you ſhall not have al-*

always. A great multitude therefore of the Jews knew that he was there: And they came not for Jeſus only, but that they might ſee Lazarus *whom he raiſed from the dead.*

Moralities.

1. LAzarus being raiſed from his grave, converſeth familiarly with Jeſus, and to preſerve the life which he had newly received, he ties himſelf continually to the fountain of lives; to teach us, that ſince we have begun to make a ſtrong converſion from ſin to grace, we muſt not be out of the ſight of God: we muſt live with him, and of him; with him, by applying our ſpirit, our prayers, our fervour, our paſſionate ſighs toward him: And live of him by often receiving the bleſſed Sacrament. Happy they (ſaith the Angel in the Apocalypſe) who are invited to the wedding ſupper of the Lamb. But note, that he who invites us to this feaſt, ſtands upright amidſt the Sun, to ſignifie that we ſhould be as pure as the beams of light, when we come unto the moſt holy Sacrament. *Lazarus* did eat bread with his Lord, but (to

ſpeak

ſpeak with St. *Auguſtine*) he did not then eat the bread of our Lord. And yet this great favour is reſerved for you when you are admitted to that heavenly banquet, where God makes himſelf meat, to give you an Antepaſt of his immortality.

2. God will have us acknowledge his benefits by the faithfulneſs of our ſervices. St. *Peters* Mother-in-law, as ſoon as ſhe was healed of her Feaver, preſently ſerved her Phyſitian. And obſerve, that *Martha* ſerved the Author of life, who had redeemed her brother from the power of death. The faithful *Mary* who had ſhed tears, gave what ſhe had moſt precious, and obſerves no meaſure in the worth, becauſe Jeſus cannot be valued. *Cleopatra*'s pearl (eſtimated to be worth two hundred crowns) which ſhe made her friend ſwallow at a Banquet, this holy woman thought too baſe; She melts her heart in a Sacred Limbeck of Love, and diſtills it out by her eyes. And Jeſus makes ſo great account of her waters and perfumes, that he would ſuffer no body to waſh his feet when he inſtituted the bleſſed Sacrament, as not being willing to deface the ſacred characters of his ſacred Lover.

3. *Ju-*

3. *Judah* murmurs and covers his villanous paſſion of Avarice under the colour of Charity and Mercy toward the poor. And juſt ſo do many cover their vices with a ſpecious ſhew of vertue. The proud man would be thought Magnanimous; the prodigal would paſs for liberal, the covetous for a good husband; the brain-ſick raſh man would be reputed couragious; the glutton, a hoſpitable good fellow; Sloth puts on the face of quietneſs; timerouſneſs of wiſdom; impudence of boldneſs: inſolence of liberty; and over-confident, or ſawcy prating, would be taken for eloquence. Many men (for their own particular intereſt) borrow ſome colours of the publick good, and very many actions both unjuſt and unreaſonable, take upon them a reſemblance of piety. Saint *Ireneus* ſaith, that many give water, coloured with ſleckt white-lime or plaſter, inſtead of milk. † And all their life is but a Farce, where Blackamores are whited over with meal. Poor truth ſuffers much amongſt theſe coſenages: But you muſt take notice that

† *A farce is a* French *figg, wherein the faces of all the Actours are whited over with meal.*

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in the end, wicked and diſſembling *Judas* did burſt, and ſhew his damned Soul ſtark naked. Yet ſome think fairly, to cover foul intentions, who muſt needs know well that Hypocriſy hath no vail to couſen death.

Aſpirations.

I See no Altars in all the world more amiable than the feet of our Saviour: I will go by his ſteps to find his feet; and by the excellencies of the beſt of men, I will go find out the God of gods. Thoſe feet are admirable, and Saint *John* hath well deſcribed them to be made of mettal burning in a furnace; they are feet of mettal by their conſtancy, and feet of fire, by the enflamed affections of their Maſter. Let *Judas* murmur at it what he will; but if I had a Sea of ſweet odours, and Odoriferous perfumes, I would empty them all upon an object ſo worthy of love. Give, (O mine eyes) Give at leaſt tears to this precious Holocauſt, which goes to ſacrifice it ſelf for ſatisfaction of your libidinous concupiſcences. Waſh it with your waters, before it waſh you with its blood. O my Soul, ſeek not after excrements of thy head to dry it: Thy hairs are thy thoughts,

thoughts, which muſt only think of him, who thought ſo kindly and paſſionately of thee on the day of his Eternity.

The Goſpel upon Maunday-Thurſday, S. *John* the 13.

Of our Saviours waſhing the feet of his Apoſtles.

AND before the feſtival day of the Paſche, Jeſus knowing that his hour was come, that he ſhould paſs out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them. And when ſuppur was done, whereas the Devil now had put into the heart of Judas. Iſcariot the ſon of Simon, to betray him, knowing that the Father gave him all things into his hands, and that he came from God, and goeth to God: he riſeth from ſupper, and layeth aſide his garments, and having taken a Towel, girded himſelf. After that he put water in a baſon, and began to waſh the feet of his Diſciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter; and Peter ſaith to him, Lord, doeſt thou waſh my feet? Jeſus anſ-

anſwered and ſaid to him, That which I do, thou knoweſt not now, Thou ſhalt know hereafter. Peter ſaith to him, Thou ſhalt not waſh my feet forever. Jeſus anſwered him, if I waſh thee not, thou ſhalt not have part with me. Simon Peter ſaith to him, Lord, not only my feet, but alſo hands and head. Jeſus ſaith to him, He that is waſhed, needeth not but to waſh his feet, but is clean wholly: and you are clean, but not all; for he knew who he was that would betray him, therefore he ſaid, you are not clean all.

Therefore after he had waſhed their feet, and taken his garments, being ſet down again, he ſaid to them, Know you what I have done to you? you call me Maſter, and Lord, and you ſay well, for I am ſo. If then I have waſhed your feet, Lord and Maſter, you alſo ought to waſh one anothers feet. For I have given you an example, that as I have done to you, ſo you do alſo.

Moralities.

1. JEſus loves his ſervants for an end, till the full accompliſhment of that end. The world loves his creatures with a love which tends to concupiſence; but that is not the end for which they were made or ſhould be beloved. There is a very

very great difference between them: for the love of worldly men, plays the tyrant in the world; ſnatching and turning all things from the true ſcope and intention for which they were made by God, diverting them to prophane uſes, by turbulent and forcible ways. The world pleaſeth it ſelf to ſet up Idols every where, to make it ſelf adored in them as chief Soveraign. It makes uſe of the Sun to light his crimes; of the fatneſs of the earth to fatten his pleaſure, of apparrel for his luxury, of all mettals to kindle Avarice, and of the pureſt beauties to ſerve ſenſuality. And if by chance it love any creature, with a well-wiſhing love, and as it ought to be loved, that is not permanent. The wind is not more inconſtant, nor a calm at Sea more unfaithful, than worldly friendſhip. For ſometimes it begins with Fire, and ends in Ice. It is made as between a pot and a glaſs, and is broken ſooner than a glaſs. The Ancient Almans tryed their children in the Rhine, but true friendſhip is tried in a Sea of Tribulation. It is only Jeſus (the preſerver and reſtorer of all things) who loves us from Eternity to Eternity. We muſt follow the ſacred ſteps of his examples to reduce our ſelves to

to the final point of our happineſs.

2. The water at firſt was a mild element which ſerved the Majeſty of God, as a floating Chariot, ſince (as the Scripture ſaith) his Spirit was carried upon the waters, from whence he drew the ſeeds which produced all the world. But after man had ſinned, like a ſupreme Judge, he made uſe of the gentleſt things to be the Inſtruments of our puniſhments. The water which carried the divine mercies, was choſen at the deluge, to drown all mankind. Now at this time Jeſus ſanctified it by his ſacred touch: He took the Baſon, which being in his hands, became greater and more full of Majeſty, then all the Ocean. Our ſpots, which eternity could not waſh clean, are taken away at Baptiſme by one only drop of water ſanctified by his bleſſing. He prevents the bath of his bloud, by the bath of an element: which he doth expreſly before his inſtitution of the bleſſed Sacrament, to teach us, what purity of life, of heart, of faith, of intention and affections we muſt bring to the holy Euchariſt. It is neceſſary to chaſe away all ſtrange gods (which are ſins and paſſions) before we receive the God of Iſrael: we muſt waſh our ſelves in the waters of repentance, and change our attire

attire by a new converſation. It is too much for us to give fleſh for fleſh, the body of a miſerable man for that of Jeſus Chriſt. The conſideration of our ſins ſhould bring up the blood of bluſhing in our cheeks, ſince they were the only cauſe why he ſhed his moſt precious blood upon the Croſs for us. Alas, the heavens are not pure before his moſt pure ſpirit, which purifies all natures: Then how can we go to him, with ſo many voluntary ſtains and deformities? Is it not to caſt flowers upon a dunghill, and to drive Swine to a clear fountain, when we will go to Jeſus (the Author of innocency) carrying with us the ſteps and ſpots of our hainous ſins?

3. Jeſus would not only take upon himſelf the form of man, but that alſo of a baſe ſervant, as Saint *Paul* ſaith. It was the office of ſlaves to carry water to waſh bodies; which made *David* ſay, that *Moab* ſhould be the Baſon of his hope, expreſſing thereby, that he would humble the Moabites ſo low, that they ſhould ſerve only to bring water to waſh unclean houſes. Alas, who would have ſaid, that the Meſſias was come amongſt us to execute the office of a Moabite? What force hath conquered him, what arms have brought him

him under, but only love? How can we then become proud, and burn incenſe to that Idol called point of honour, when we ſee how our God humbled himſelf in this action? Obſerve with what preparation the Evangeliſt ſaid that his heavenly Father had put all into his hands: that he came from God and went to God; and yet inſtead of taking the worlds Scepter, he takes a Baſon and humbles himſelf to the moſt ſervile offices. And if the waters of this Baſon cannot burſt in us, the foul impoſthume of vanity, we muſt expect no other remedy, but the eternal flames of hell fire.

Aſpirations.

O King of Lovers, and Maſter of all holy Loves! Thou loveſt for an end, and till the accompliſhment of that end. It appertains only to thee to teach the Art of loving well, ſince thou haſt practiſed it ſo admirably. Thou art none of thoſe delicate friends, who only make love to beauties, to gold, to ſilk; thou loveſt our very poverty, and our miſeries; becauſe they ſerve for objects of thy charity. Let proud *Michol* langh (while ſhe liſt) to ſee my dear *David* made as a water-bearer;

I honour him as much in that poſture, as I would ſitting upon the throne of all the world. I look upon him holding this Baſon, as upon him that holds the vaſt Seas in his hands. O my merciful Jeſus, I beſeech thee waſh; waſh again, and make clean my moſt ſinful ſoul. Be it as black as hell, being in thy hands, it may become more white than that Dove (with ſilver wings) of which the Prophet ſpeaks. I go, I run to the fountains; I burn with love amongſt thy purifying waters, I deſire affectionately to humble my ſelf, but I know not where to find ſo low a place as thine, when thou waſt humbled before *Judas*, to waſh his Traitours feet.

Upon the Garden of Mount Olivet.

Moralities.

1. JEſus enters into a Garden, to expiate the ſin committed in a Garden by the firſt man. The firſt *Adam* ſtole the fruit, and ths ſecond is ordained to make ſatisfaction. It is a ſtrange thing, that he choſe the places of our delights, for ſuffering his pains; and never look upon our moſt dainty ſweets, but to draw out of them moſt bitter ſorrows. Gardens are made for re-

recreations, but our Saviour finds there only deſolation. The Olives which are tokens of Peace, denounce War unto him. The plants there do groan; the flowers are but flowers of death, and thoſe fountains are but fountains of ſweat and blood. He that ſhall ſtudy well this Garden, muſt needs be aſhamed of all his pleaſant Gardens; and will forſake thoſe refined curioſities of Tulips, to make his heart become another manner of Garden, where Jeſus ſhould be planted as the only tree of life, which brings forth the moſt perfect fruits of juſtice.

2. It was there that the greateſt Champion of the world undertook ſo great combats, which began with ſweat and blood, but ended with the loſs of his life. There were three marvellous agonies, of God and Death; of Joy and Sorrow; of the Soul and Fleſh of Jeſus. God and Death were two incompatible things; ſince God is the firſt, and the moſt univerſal of all lives, who baniſheth from him all the operations of death, and yet his love finds means to unite them together for our redemption.

The joy of beautitude was a fruition of all celeſtial delights, whereunto nothing which diſpleaſeth, could have acceſs; and yet

yet Jeſus ſuffered ſorrow, to give him a mortal blow even in Sanctuary of his Divinity. He afflicted himſelf for us, becauſe we knew not what it was to afflict our ſelves for him; and he deſcended by our ſteps to the very anguiſhes of death, to make us riſe by his death to the greateſt joys of life.

To be ſhort, there was a great duel between the affectionate love, and the verginal fleſh of Jeſus. His ſoul did naturally love a body which was ſo obedient; and his body followed wholly the inclinations of his ſoul: There was ſo perfect an agreement between theſe two parties, that their ſeparation muſt needs be moſt dolorous. Yet Jeſus would have it ſo, and ſign the decree by ſweating blood. And as if it had been too little to weep for our ſins with two eyes, he ſuffered as many eyes as he had veins, to be made in his body, to ſhed for us tears of his own bloud.

3. Obſerve here how this ſoul of Jeſus amongſt thoſe great anguiſhes, continued always conſtant, like the needle of a Sea-compaſs in a ſtorm. He prays, he exhorts, he orders, he reproves, and he encourages; he is like the heavens, which (amongſt ſo many motions and agitations) loſe no part of their meaſure or proper-

tion.

tion. Nature and obedience make great convulſions in his heart; but he remains conſtantly obedient to the will of his heavenly Father: he tears himſelf from himſelf, to make himſelf a voluntary ſacrifice for death amongſt all his inclinations to life, to teach us that principal leſſon of Chriſtianity, which is to deſire only what God will, and to execute all the decrees of his divine providence, as our chiefeſt helps to obtain perfection.

Aſpirations.

O Beauteous Garden of Olives, which from henceforth ſhalt be the moſt delicious Objects of my heart. I will loſe my ſelf in thy walks. I will be loſt with God, that I may never be loſt. I will breath only thy air, ſince it is made noble by the ſighs of my dear Maſter. I will gather thy Flowers, ſince Jeſus hath marked them with his blood. I will waſh my ſelf in thoſe Fountaines ſince they are Sanctified by the ſweat of my Jeſus. I will have no other joy but the ſorrow of the Son of God, nor any other will but his. O my ſweet Saviour, Maſter and Teacher of all humane kind, wilt thou be abridged of thine one will (which was ſo reaſonable and pure) to give me an example of mortifying my paſſions, and ſhall I (before thy face) retain any wicked

ed or disordinate appetites? Is it possible I should desire to be Lord of my self (who am so bad a Master) when I see the Author of all goodness separate himself from himself, only to make me and all mankind partakers of his merits?

Of the Apprehension of Jesus.

IN that obscure and dolorous Night wherein our Saviour was Apprehended, three sorts of darknesses were cast; upon the Jews, upon *Judas*, and upon St. *Peter*: A darkness of obduration upon the hearts of the Jews; a darkness of ingrateful malignity upon *Judas*; and a darkness of infirmity upon St. *Peter*. Was there ever any blindness like that of the Jews, who sought for the shining sun with lighted torches, without knowing him by so many beams of Power which shined from him. They are strucken down with the Voice of the Son of God, as with lightning; and they rise again upon the Earth to arme themselves against Heaven. They bind his Hands to take away the use of his Forces, but they could not stop the course of his bounties. To shew that he is totally good, he is good and charitable even amongst his mercileſs executioners, and he lost all he had (saving his Godhead) only to gain patience.

When St. *Peter* ſtruck the high Prieſts Servant, the patience of our Lord Jeſus received the blow, and had no patience till he was healed. If goodneſs did ſhew forth any one beam in the Garden, modeſty ſent forth another in the Houſe of *Annas*, when his face was ſtrucken by a ſervile hand, his mouth opened it ſelf as a Temple from whence nothing came but ſweetneſs and light. The God of Truth ſpeaketh to *Caiphus*, and they ſpit upon his brightneſs, and cover that face which muſt diſcover Heaven for us. The mirrour of Angels is tarniſht with the ſpittle of infernal mouths, & wounded by moſt ſacrilegious hands, without any diſturbance of his conſtancy. That was invincible by his vertue, as the wilfulneſs of the Jews ſtood unmoveable by their obduration. There are ſouls which after they have filled the Earth with crimes, expect no cure of their diſeaſes, but by the hell of the reprobate.

2. The ſecond darkneſs appeareth by the black paſſion of *Judas* who falls down into Hell with his eyes open; and after he had ſold his ſoul, ſold Jeſus, and both all he had, and all he was, to buy an infamous halterto hang himſelf. A ſoul become paſſionate with wanton love, with ambition or avarice, is baniſhed into it ſelf, as into

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a direct Hell, and delivered to her own paſſion as to the Furies. The Poets *Hydra* had but ſeven heads, but the ſpirit of Avarice (St. *John Climacus* ſaith) hath ten thouſand. The converſation of Jeſus, which was ſo full of infinite attractions, could never win the ſpirit of *Judas*, when it was once bewitched with covetouſneſs. The tinkling of Silver kept him from rightly underſtanding Jeſus. He makes uſe of the moſt holy things to betray Holineſs it ſelf. He employes the kiſs of peace to begin war. He carries poyſon in his heart, and hony in his mouth: he puts on the Spirit of Jeſus to betray him. This ſhews us plainly, that covetous and traiterous perſons are fartheſt from God, and neareſt to the Devils.

The third power of darkneſs appeared in the infirmity of St. *Peter*, who after ſo many Proteſtations of fidelity, for fear of death, renounced the Author of Life. One of the Ancients ſaid, the greateſt frailty of Humanity was, that the wiſeſt men were not infallibly wiſe at all times. And all men are aſtoniſhed to ſee, that the greateſt ſpirits (being left to themſelves) become barren, and ſuffer eclipſes which give examples to the wiſeſt, and terrour to all the World. God hath ſuffered the fall of St. *Peter* to make us have in horrour all preſumption

of our own forces; and to teach us that over-great assurance is oft-times mother of and approaching danger. Besides, it seemeth he would by this example, consecrate the virtue of repentance in this fault of him, whom he chose to be head of his Church; to make us see, that there is no Dignity so high, nor Holines so Eminent, which doth not ow Tribute to the mercy of God.

Aspirations.

Upon St. *Peters Tears.*

IT is most true (saith St. *Peter*) that a proud felicity hath always reeling feet. Thou which didst defie the Gates of Hell, hast yielded thy self to the voice of a simple woman. All those conquests which thou didst promise to thy self, are become the trophees of so weak a hand. Return to the combat, and since she hath triumphed over thee, do thou at least triumph over thy self. Alas? I am afraid even to behold the place of my fall, and the weak snares of a simple woman appear to me as boistrous chains. Yet what can he fear who is resolute to die? if thou find death amongst those Massacres, thou shouldst rather embrace than decline it: For what can it do but make thee companion of life it self? Our soul is yet too foul to be a sacrifice for God; let us first wash

waſh it with tears. I fell down before the fire, and I will riſe by water. I have walked upon the Sea to come to Jeſus, and I will now return to him by the way of tears. I will ſpeak now only by my tears, ſince I have lately talked ſo wickedly with my mouth. Since that which ſhould open to ſpeak Oracles for the Church, hath been employed to commit foul treaſon; ſince we have nothing left free to us, but ſighs and grouns, let us make uſe of the laſt liberty which is left us, and when all is ſpent return to the mercy of Jeſus, which all the ſins of the World can never evacuate. I will from henceforth be a perpetual example to the Church by my fall, and riſing again from death, for the comfort of ſinners; and the fault of one night ſhall be lamented by me all the dayes of my life.

Moralities upon the Pretorian or Judgment Hall.

1. IN the paſſion of our Saviour all things are divine, and it ſeemeth they go as high as they could be raiſed by that Soveraign power joyned with extream love. Jeſus the moſt ſupream & redoubted judge, who will come in his great Majeſty to judge the World, fire and lightning ſtreaming from his face, and all things trembling under his feet, was pleaſed at

this time to be judged as a criminal perſon. Every thing is moſt admirable in this judgement: The accuſers ſpeak nothing of thoſe things which they had reſolved in their counſels, but all ſpake againſt their conſciences. As ſoon as they are heard, they are condemned, juſtice forſaketh them, and they are wholly poſſeſt with rage. *Pilate* before he gave Judgment upon Jeſus, pronounced it againſt himſelf: for after he had ſo many times declared him innocent, he could not give Judgment without proteſting himſelf to be unjuſt. The ſilence of Jeſus is more admired by this Infidel, than the eloquence of all the World; and truth without ſpeaking one word triumpheth over falſhood: A Pagan Lady (the wife of *Pilate*) is more knowing then all the Laws; more religious then the Prieſts, more zealous then the Apoſtles, more couragious then the men of arms: When ſhe ſleepeth, Jeſus is in her ſleep: When ſhe talketh, Jeſus is upon her tongue: If ſhe write, Jeſus is under her pen: Her letter defended him at the Judgment Hall, when all the World condemned him, ſhe calleth him Holy; when they uſed him like a Thief, ſhe maketh her Husband waſh his hands before he touched that Blood, the High price of which ſhe proclaimed.

She

She was a Roman Lady by Nation, called *Claudia Procula*, & it was very fit ſhe ſhould defend this Jeſus, who was to plant the ſeat of his Church in *Rome*. All this while Jeſus doth good amongſt ſo many evils: He had cauſed a place to be bought newly for the burial of Pilgrims at the price of his Blood; He reconciles *Herod* and *Pilate*, by the loſs of his life. He ſets *Barrabas* at liberty, by the loſs of his Honour: he ſpeaks not one word to him that had killed St. *John* the Baptiſt, who was the voice. And the other to revenge himſelf (without thinking what he did) ſhewed him as a King. He appears before *Pilate* as the King of dolours, that he might become for us the King of Glories. But what a horrour is it to conſider that in this Judgment, he was uſed like a Slave, like a Sorcerer, like an accurſed Sacrifice? Slavery made him ſubject to be whipped, the Crown of Thorns was given only to Enchanters, and that made him appear as a Sorcerer: And ſo many curſes pronounced againſt him, made him as the diſmiſſive Goat mentioned in *Leviticus*, which was a miſerable beaſt, upon which they caſt all their execrations, before they ſent it to die in the deſart. He that bindeth the ſhowers in Clouds to make them water the Earth, is bound and drawn

like a criminal perſon: He that holds the vaſt Seas in his fiſt, and balances Heaven with his fingers, is ſtrucken by ſervile hands. He that enamels the boſome of the Earth with a rare and pleaſing diverſity of flowers, is moſt ignominiouſly crowned with a Crown of Thorns. O hideous prodigies which took away from us the light of the Sun, and covered the Moon with a ſorrowful darkneſs. Behold what a Garland of flowers he hath taken upon his head to expiat the ſins of both Sexes. It was made of briers and thorns, which the Earth of our fleſh had ſowed for us, and which the vertue of his Croſs took away. All the pricks of death were thruſt upon this prodigious patience, which planted her Throne upon the head of our Lord. Conſider how the Son of God would be uſed for our ſins, which we live in delicacies? and one little offenſive word goeth to our hearts; to which though he that ſpake it gave the ſwiftneſs of wings, yet we keep it ſo ſhut up in our hearts, that it getteth leaden heels, which make it continue there fixed.

Aſpirations.

ALas, what do I ſee here? a Crown of thorns grafted upon a man of thorns: A man of dolours who burns between two fires,

fires, the one of love, the other of tribulation; both which do enflame and devour him equally, and yet never can consume him. O thou the most pure of all beauties, where have my sins placed thee? Thou art no more a man, but a bloody skin taken from the teeth of Tygers and Leopards. Alas, what a spectacle is this to dispoil the silk-† worm which at this day attires our Churches and Altars? How could they make those men (who lookt upon thy chast body) strike and disfigure it? O white Alabaster, how hast thou been so changed into scarlet? Every stroke hath made a wound, & every wound a fountain of Blood. And yet so many fountains of thy so precious Blood, cannot draw from me one tear. But O sacred Nightingale of the Cross, who hath put thee within these thorns, to make so great harmonies only by thy silence? O holy thorns I do not ask you where are your Roses. I know well they are the Blood of Jesus, and I am not ignorant that all Roses would be thorns, if they had any feeling of that which you have. Jesus carried them upon his head, but I will bear them at my heart: and thou (O Jesus) shalt be the object of my present dolours that thou maist after be the fountain of my everlasting joyes.

† *Ego sum vermis & non homo, Psalm.* 11.

Moralities for Good Fryday upon the death of Jeſus Chriſt.

MOunt *Calvary* is a marvellous Scaffold, where the chiefeſt Monarch of all the World, loſeth his life, to reſtore our Salvation which was loſt, and where he makes the Son to be eclipſed over his head, and ſtones to be cloven under his feet; to teach us by inſenſible creatures, the feeling which we ſhould have of his ſufferings.

This is the School where Jeſus teacheth that great Leſſon, which is the way to do well: and we cannot better learn it than by his examples, ſince he was pleaſed to make himſelf paſſible and mortal, to overcome our paſſions, and to be the Author of our immortality.

The qualities of a good death may be reduced to three points: of which the firſt is to have a right conformity to the Will of God, for the manner, the hour and circumſtances of our death.

The ſecond is to forſake as well the affections, as the preſence of all creatures of this baſe World.

The third is to unite our ſelves to God by the practiſe of great vertues, which will ſerve as ſteps to Glory.

Now theſe three conditions are to be ſeen in the death of the Prince of Glory upon

upon Mount *Calvary*; which we will take as the pureſt Idea's, whereby to regulate our paſſage out of this World.

1. CONſider in the firſt place, that every man living hath a natural inclination to life, becauſe it hath ſome kind of divinity in it. We love it when it ſmileth upon us, as if it were a paradiſe; and if it be troubleſom, yet we ſtrive to retain it, though it be accompanied with very great miſeries. And if we muſt needs forſake this miſerable body, we then deſire to leave it by ſome gentle and eaſie death. This maketh us plainly ſee the generoſity of our Saviour, who being Maſter of life and death, and having it in his power to chuſe that manner of death which would be leaſt hideous, (being of it ſelf full enough of horrour) yet nevertheleſs, to conform himſelf to the will of his Heavenly Father, and to confound our delicacies: he would needs leave his life by the moſt dolorous and ignominious which was to be found amongſt all the deaths of the whole World. The Croſs amongſt the Gentiles was a puniſhment for Slaves, and the moſt deſperate perſons of the whole World. The Croſs amongſt the Hebrews was accurſed: It was the ordinary curſe which the moſt uncapable and moſt malicious mouths did pro-

pronounce againſt their greateſt enemies. The death of a crucified man, was the moſt continual, languiſhing, and tearing of a ſoul from the body, with moſt exceſſive violence and agony. And yet the eternal Wiſdom choſe this kind of puniſhment, and drank all the ſorrows of a cup ſo bitter. He ſhould have died upon ſome Trophee, and breathed out his laſt amongſt flowers, and left his ſoul in a Monument: and if he muſt needs have felt death, to have had the leaſt ſenſe of it that might be. But he would try the rigour of all greateſt ſufferings: he would fall to the very bottom of diſhonour: and (having ever ſpared from himſelf all the pleaſures of this life) to make his death compleat, he would ſpare none of thoſe infinite dolours. The devout *Simon* of *Caſſia* asketh our Saviour, going toward Mount *Calvary*, ſaying, O Lord, whether go you with the extream weight of this dry and barren piece of wood? Whether do you carry it, and why? Where do you mean to ſet it? Upon Mount *Calvary*? That place is moſt wild and ſtony: How will you plant it? who ſhall water it? Jeſus anſwers, I bear upon my ſhoulders a piece of wood, which muſt conquer him, who muſt make a far greater conqueſt by the ſame piece of wood: I carry it to

Mount

Mount *Calvary*, to plant it by my death, and water it by my Blood. This wood which I bear, muſt bear me, to bear the Salvation of all the World, and to draw all after me. And then (O faithful ſoul) wilt not thou ſuffer ſome confuſion, at thine own delicacies? to be ſo fearful of death by an ordinary diſeaſe, in a Down Bed amongſt ſuch neceſſary ſervices, ſuch favourable helps, conſolations and kindneſſes of friends ſo ſenſible of thy condition? We bemoan and complain our ſelves of heat, cold, diſtaſte, of diſquiet, of grief: Let us allow ſome of this to Nature; yet muſt it be confeſt, that we lament our ſelves very much: becauſe we have never known how we ſhould lament a Jeſus Chriſt crucified. Let us die as it ſhall pleaſe the Divine providence: If death come when we are old, it is a Heaven: If in youth, it is a direct benefit antedated: If by ſickneſs, it is the nature of our bodies: If by eternal violence, It is yet alwayes the decree of Heaven. It is no matter how many deaths there are, we are ſure there can be but one for us.

2. Conſider farther, the ſecond condition of a good death, which conſiſts in the forſaking of all creatures, and you ſhall find it moſt punctually obſerved by our Saviour at

at the time of his death. *Ferrara*, a great Divine, who had written a book of the hidden Word, toucheth twelve things abandoned by our Saviour.

1. *His apparel, leaving himself naked.*
2. *The marks of his dignity.*
3. *The Colledge of his Apostles.*
4. *The sweetness of all comfort.*
5. *His own proper will.*
6. *The authority of vertues.*
7. *The power of Angels.*
8. *The perfect joyes of his Soul.*
9. *The proper clarity of his body.*
10. *The honours due to him.*
11. *His own skin.*
12. *All his blood.*

Now do but consider his abandoning the principal of those things how bitter it was. First the abandoning of neerest and most faithful friends, is able to afflict any heart; Behold him forsaken by all his so well beloved Disciples, of whom he had made choice (amongst all mortal men) to be the depositaries of his Doctrine, of his life, of his blood. If *Judas* be at the mystery of his passion, it is to betray him. If St. *Peter* be there assisting, it is to deny him. If his sorrowful Mother stand at the foot of the Cross, it is to increase the grief of her Son; and after he had been so ill handled by his cruel executioners, to crucifie him again by the hands of Love. The couragious Mother, to triumph over her self by a magnanimous constancy, was present at the execu-

execution of her dear Son. She fixed her eyes upon all his wounds, to engrave them deep in her heart. She opened her ſoul wide to receive that ſharp piercing ſword with which ſhe was threatned by that venerable old *Simeon* at her purification: And Jeſus who ſaw her ſo afflicted for his ſake, felt himſelf doubly crucified, upon the the wood of the Croſs, and the heart of his dear Mother. We know it by experience, that when we love one tenderly, his afflictions and diſgraces will trouble us more then our own, becauſe he living in us by an affectionate life, we live in him by a life of reaſon and election. Jeſus lived and repoſed in the heart of his bleſſed Mother, as upon a throne of love, and as within a Paradiſe of his moſt holy delights. This heart was before as a bed covered with flowers: But this ſame heart (on the day of his paſſion) became like a ſcaffold hanged with mourning, whereupon our Saviour entred, to be tormented and crucified upon the Croſs of love, which was the Croſs of his Mother. This admirable Merchant, who deſcended from Heaven to accompliſh the buſineſs of all ages, (who took upon him our miſeries to give us felicities) was plunged within a ſea of blood; and this ſo precious ſhipwrack, there remained

mained one only ineſtimable pearl (which was his divine Mother) and yet he abandons her, and gives her into the hands of his Diſciple. After he had forſaken thoſe neareſt to him, ſee what he does with his body; Jeſus did ſo abandon it (a little before his death) that not being content only to deliver it as a prey to ſorrow, but he ſuffered to be expoſed naked to the view of the World. And amongſt his ſharpeſt dolours (after he had been refuſed the drink which they gave to malefactors to ſtrengthen them in their torments) he too for himſelf Vinegar and Gall. O what a ſpectacle was it to ſee a body torn in pieces which reſted it ſelf upon its own wounds which was dying every moment, but could not die, becauſe that life diſtilled by drops? What Martyr did ever endure in a body ſo ſenſible and delicate, having an imagination ſo lively, and in ſuch piercing dolors mixt with ſo few comforts? And what Martyr did ſuffer for all the ſins of the whole World as he did, proportioning his torments according to the fruits which were to proceed from his Croſs? Perhaps, O faithful ſoul, thou lookeſt for a mans body in thy Jeſus, but thou findſt nothing but the appearance of one, cruſted over with gore blood: Thou ſeekeſt for limbs, and

findeſt

findeſt nothing but wounds: Thou lookeſt for a Jeſus which appeared glorious upon Mount *Thabor*, as upon a Throne of Majeſty, with all the enſigns of his glory, and thou findeſt only a skin all bloudy faſtned to a Croſs between two thieves. And if the conſideration of this cannot bring drops of blood from thy heart, it muſt be more inſenſible then a diamond.

3. To conclude, obſerve the third quality of a good death which will declare it ſelf by the exerciſe of great and heroick vertues. Conſider that incomparable mildneſs which hath aſtoniſhed all ages, hath encouraged all virtues, hath condemned all revenges, hath inſtructed all Schools, & crowned all good actions: He was raiſed upon the Croſs, when his dolours were moſt ſharp and piercing: when his wounds did open on all ſides, when his precious blood ſhed upon the Earth, and moiſtned it in great abundance; when he ſaw his poor clothes torn in pieces, and yet bloody in the hands of thoſe who crucified him. He conſidered the extream malice of that cruel people, how thoſe which could not wound him with Iron, pierced him with the points of their accurſed tongues. He could quickly have made fire come down from Heaven upon thoſe rebellious heads. And

And yet forgetting all his pains to remember his mercies, he opened his mouth, and the firſt word he ſpake, was in favour of his enemies, to negotiate their reconciliation, before his ſoul departed. The learned Cardinal *Hugues* admiring this exceſſive charity of our Saviour toward his enemies, applies excellent well that which is ſpoken of the Sun in *Eccleſiaſticus*. He brings news to all the World at his riſing, and at noonday he burns the Earth, and heats thoſe Furnaces of Nature, which makes it produce all her fruits.

So Jeſus the Sun of the intelligible world, did manifeſt himſelf at his Nativity, as in the morning. But the Croſs was his bed at noon, from whence came thoſe burning ſtreams of Love, which inflames the hearts of all bleſſed perſons, who are like furnaces of that eternal fire which burns in Holy *Sion*.

On the other part admire that great magnanimity which held him ſo long upon the Croſs, as upon a Throne of honour and power when he beſtowed Paradiſe upon a man that was his companion in ſuffering. I cannot tell whither in this action we ſhould more admire the good fortune of the good Thief, or the greatneſs of Jeſus. The happineſs of the good Thief, who

is

is drawn for a cut throat to Priſon; from Priſon to the Judgment Hall; from thence to the Croſs, and thence goes to Paradiſe, without needing any other gate but the heart of Jeſus.

On the other ſide, what can be more admirable than to ſee a man crucified, to do that act, which muſt be performed by the living God, when the World ſhall end? To ſave ſome, to make others reprobate, and to judge from the height of his Croſs, as if he ſat upon the cheifeſt Throne of all Monarchs.

But we muſt needs affirm that the virtue of patience in this, holds a chief place, and teaches very admirable leſſons. He endures the torments of the body, and the pains of the ſpirit, in all the faculties of his ſoul, in all the Parts of his Virgin fleſh; and by the cruelty and multiplicity of his wounds, they all become one only wound, from the ſole of his foot, to the top of his head.

His delicate body ſuffers moſt innocently, and all, by moſt ingrate and hypocritical perſons, who would colour their vengeance with an apparance of holineſs. He ſuffers without any comfort at all, and (which is more) without bemoaning himſelf; he ſuffers whatſoever they would or could lay upon

upon him, to the laſt gaſp of his life. Heaven wears mourning upon the Croſs; all the Citizens of heaven weep over his torments; the earth quakes, the ſtones rend themſelves, ſepulchers open, the dead ariſe: Only Jeſus dies unmovable upon his throne of patience.

To conclude, who would not be aſtoniſhed at the tranquility of his ſpirit, and amongſt thoſe great convulſions of the world which moved round about the Croſs amongſt ſuch bloody dolours, inſolent cries, and inſupportable blaſphemies, how he remained upon the Croſs, as in a ſanctuary at the foot of an Altar; bleeding, weeping, and praying, to mingle his prayers with his blood and tears. I do now underſtand why the Wiſe man ſaid, he planted Iſles within the Abyſs; ſince that, in ſo great a gulph of afflictions, he ſhewed ſuch a ſerenity of the ſpirit: thereby making a Paradiſe for his Father (amongſt ſo great pains) by the ſweet perfume of his virtues. After he had prayed for his enemies, given a promiſe of paradiſe to the good Thief, and recommended his mother to his Diſciple, he ſhut up his eyes from all humane things, entertaining himſelf only with prayers and ſighs to his heavenly Father. O that at the time of our deaths we could imitate the death of Jeſus, and then we ſhould

ſhould be ſure to find the ſtreams of life.

Aſpiratio's.

O Spectacles of horror, but abyſs of goodneſs and mercy. I feel my heart divided by horror, pity, hate, love, execration and adoration. But my admiration, and being raviſhed, carries me beyond my ſelf. Is this then that bloody ſacrifice which hath been expected from all ages? This hidden myſtery, this profound knowledg of the Croſs, this dolorous Jeſus, which makes the honorable amends between heaven and earth, to the eternal Father, for expiation of the ſins of humane kind.

Alas, poor Lord, thou hadſt but one life, and I ſee a thouſand inſtruments of death, which have taken it away. Was there need of opening ſo many bloody doors, to let out thine innocent ſoul? could it not part from thy body without making (on all ſides) ſo many wounds? which after they have ſerved for the objects of mens cruelty, ſerve now for thoſe of thy mercy? O my Jeſus, I know not to whom I ſpeak, for I do no more know thee in the ſtate thou now art; or if I do, it is only by thy miſeries, becauſe they are ſo exceſſive, that there was need of a God to ſuffer what thou haſt indured. I look upon thy diſfigured countenance, to find ſome part of thy reſemblance, and

and yet can find none but that of thy love. Alas, O beautiful head, which doſt carry all the glory of the higheſt heaven, divide with me this dolorous Crown of Thorns; they were my ſins which ſowed them, and it is thy pleaſure that thine innocency ſhould mow them. Give me, O Sacred mouth, give me that gall which I ſee upon thy lips: ſuffer me to ſprinkle all my pleaſures with it, ſince after a long continuance, it did ſhut up and conclude all thy dolours. Give me, O Sacred hands, and adored feet, the Nails which have pierced you: love binds you faſt enough to the Croſs without them. But do thou, O Lord, hold me faſt to thy ſelf, by the chain of thine immenſe charity.

O Lance, cruel Lance, why didſt thou open that moſt precious ſide? thou didſt think perhaps to find there the Sons life, and yet thou foundeſt nothing but the mothers heart: But without ſo much as thinking what thou didſt, in playing the murderer, thou haſt made a ſepulchre, wherein I will from henceforth bury my ſoul. When I behold theſe wounds of my dear Saviour, I do acknowledge the ſtrokes of my own hand. I will therefore likewiſe engrave there my repentance: I will write my converſion with an eternal Character. And if I muſt live, I will

will never breath any other life, but that only, which ſhall be produced from the death of my Jeſus crucified.

The Goſpel for Eaſter Day,
St. *Marke* the 18.

AND when the Sabbath was paſt, Mary Magdalen, and Mary of James, and Salom bought ſpices, that coming, they might anoint Jeſus. And very early the firſt of the Sabbaths, they come to the Monument: the Sun being now riſen. And they ſay one to another, who ſhall roll us back the ſtone from the door of the Monument? And looking, they ſaw the ſtone rolled back. For it was very great. And entring into the Monument, they ſaw a young man ſitting on the right hand, covered with a white Robe: and they were aſtoniſhed. Who ſaith to them, be not diſmayed, you ſeek Jeſus of Nazareth that was crucified: he is riſen, he is not here, behold the place where they laid him. But go, tell his Diſciples, and Peter, that he goeth before you into Galilee: there ſhall you ſee him, as he told you.

Mora-

Moralities.

1. THe Sepulchre of Jeſus becomes a fountain of life, which carries, in power, all the glories of the higheſt heaven. Our Saviour riſeth from thence as day out of the Eaſt, and appears as triumphant, in the ornaments of his beauties, as he had been humbled by the exceſs of his mercies. The rage of the Jews loſeth here its power, death his ſting, Satan his Kingdome, the Tomb his corruption, and hell his conqueſt. Mortality is deſtroyed, life is illuminated; all is drowned in one day of glory, which comes from the glorious light of our Redeemer. It is now (ſaith *Tertullian*) that he is reveſted with his Robe of honour, and is acknowledged as the eternal Prieſt, for all eternity. It is now (ſaith St. *Gregory Nazianzen*) that he reaſſembles humane kind (which was ſcattered ſo many years by the ſin of one man) and placeth it between the Arms of his Divinity. This is the Maſter-piece of his profound humility, and I dare boldly affirm (ſaith S. *Ambroſe*) that God had loſt the whole world, if this Sacred vertue which he made ſo clearly ſhine in his beloved Son, had not put him into poſſeſſion of his Conqueſts. We ſhould

ſhould all languiſh after this Triumphant ſtate of the Reſurrection, which will make an end of all our pains, and make our Crowns everlaſting.

2. Let us love our Jeſus as the *Maries* did, that, with them, we may be honoured with his viſits. Their love is indefatigable, couragious and inſatiable. They had all the day walkt round about the Judgment Hall, Mount Calvary, the Croſs, and the Sepulchre. They were not wearied with all that: And night had no ſleep to ſhut up their eyes. They forſake the Image of death, which is ſleep, to find death it ſelf, and never looked after any bed, except the Sepulchre of their Maſter; they travel amongſt darkneſs, pikes, lances, the affrights of Arms, and of the night, nothing makes them affraid. If there appear a difficulty to remove the ſtones, love gives them Arms. They ſpare nothing for their Maſter and Saviour: They are above *Nichodemus* and *Joſeph*, they have more exquiſite perfumes, for they are ready to melt and diſtil their hearts upon the Tomb of their Maſter. O faithful lovers, ſeek no more for the living amongſt the dead: That cannot die for love, which is the root of life.

3. The Angel in form of a young man (covered with a white Robe) ſhews us that

all is young and white in immortality. The Resurrection hath no old age: it is an age, which can neither grow, nor diminish. These holy *Maries*, enter alive into the Sepulchre, where they thought to find death, but they learn news of the chiefest lives. Their faith there confirmed, their piety satisfied, there is promises assured, and their love receives consolation.

Aspirations.

I Do not this day look toward the East, O my Jesus, I consider the Sepulchre, it is from thence this fair Sun is risen. O that thou appearest amiable, dear spouse of my soul. Thy head which was covered with thorns, is now crowned with a Diadem of Stars, and Lights, and all the glory of the highest Heaven rests upon it. Thine eyes which were eclipsed in blood, have enlightned them with fires & delicious brightness, which melt my heart: Thy feet and hands, so far as I can see, are enamell'd with Rubies, which after they have been the objects of mens cruelty, are now become eternal marks of thy bounty. O Jesus, no more my wounded, but my glorified Jesus, where am I? what do I? I see, I fly, I swound, I die, I revive my self with thee. I do beseech thee,

thee, my most sacred Jesus, by the most triumphant of thy glories, let me no more fall into the image of death, not into those appetites of smoak and earth which have so many times buried the light of my soul. What have I to do with the illusions of this world? I am for Heaven, for Glory, and for the resurrection, which I will now make bud out of my thoughts, that I may hereafter possess them with full fruition.

The Gospel upon Monday the Easter week, St. *Luke* the 24.

And behold, two of them went the same day into a Town which was the space of sixty furlongs from Jerusalem, named Emmaus. And they talked betwixt themselves of all those things that had chanced. And it came to pass, while they talked and reasoned with themselves, Jesus also himself approaching went with them, but their eyes were held that they might not know him. And he said to them, what are these communications that you confer one with another walking, and are sad? And one whose name was Cleophas, answering, said to him, Art thou only a stranger in Jerusalem, and hast not known the things that have been done in it, these days? To whom he said, what things?

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And they ſaid, concerning Jeſus of Nazareth who was a man, a Prophet, mighty in work and word before God and all the people. And how our chief Prieſts and Princes delivered him into condemnation of death, and crucified him. But we hoped that it was he that ſhould redeem Iſrael: And now beſides all this, to day is the third day ſince theſe things were done. But certain women alſo of ours, made us afraid; who before it was light, were at the monument, and not finding his body, came ſaying, that they ſaw a viſion alſo of Angels, who ſay that he is alive. And certain men of ours went to the Monument; and they found it ſo as the woman ſaid, but him they found not. And he ſaith to them, O fooliſh, and ſlow of heart to believe in all things which the Prophets have ſpoken; ought not Chriſt to have ſuffered theſe things, and ſo enter into his glory? And beginning from Moſes and all the Prophets, he did interpret to them in all the Scriptures the things that were concerning him. And they drew nigh to the Town whither they went; and he made ſemblance to go further. And they forced him, ſaying, tarry with us, becauſe it is toward night, and the day is now far ſpent, and he went in with them. And it came to paſs, while he ſate at the Table with them, he took bread, and bleſſed, and brake, and did reach to them. And their eyes were opened, and they

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knew him: and he vaniſhed out of their ſight. And they ſaid one to the other, was not our heart burning in us, whilſt he ſpake in the way, and opened unto us the Scriptures? And riſing up the ſame hour they went back into Jeruſalem; and they found the Eleven gathered together, and thoſe that were with them, ſaying, that our Lord is riſen indeed, and hath appeared to Simon. And they told the things that were done in the way, and how they knew him in the breaking of bread.

Moralities.

1. IT is a ſtrange thing, that God is always with us, and we are ſo little with him. We have our being, our moving, our life from him: he carries us in his arms, he keeps us as a Nurſe does her dear child; and yet all this while we ſcarce know what he is, and uſe him ſo often as a ſtranger. He is in our being, and yet we keep him far from our heart, as a dead man who is quite forgotten. And yet *Enoch* walked with him, and for that he was taken from the converſation of men, and reſerved for Paradiſe. To ſpeak truth, our ſoul ſhould always be languiſhing after her Jeſus, and count it a kind of Adultery to be ſeparated from him, ſo much as by thought.

thought. Let us learn a little to talk with him; we commonly have that in our tongue which we keep in our heart. Let us ſweeten the ſadneſs of our pilgrimage, by the contemplation of his beauties. Let us look upon him as God and man; the God of gods, the Man of men; our great Saviour and Prophet, powerful both in word and work; for if his word be thunder, his life is a lightning. He hath been here doing good to all the world; and ſuffering hurt from all the world; doing good without reward, and induring evil without impatience. We all paſs here as Torrents into valleys; the only queſtion is of our paſſing well: whether we look on worldly goods as on waters which paſs under a bridge, & as upon the furniture of an Inn which is none of ours. If we be imbarqued in the Veſſel of life, let us not amuſe our ſelves to gather Cockles upon the ſhore; but ſo, that we may always have our eyes fixed upon Paradiſe.

2. Two things do hinder thoſe Pilgrims from knowing Jeſus as they ſhould. The one is, their eyes are dazled; and the other is the little account they make of the Croſs, which drives them into a miſtruſt of the Reſurrection. And this is it which croſſeth us all our life, and ſo oft diverts

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us from the point of our happineſs. Our eyes are dazled with falſe lights of the world, they are darkned with ſo many miſts and vapours of our own appetites and paſſions, that we cannot ſee the goods of heaven in the brighteſt of their day. Worldly chains have a certain effective vigour and pleaſure, which is only painted, but they have a moſt certain ſorrow, and a moſt uncertain contentment: They have a painful labor, & a timorous reſt: a poſſeſſion full of miſery, and void of all beatitude. If we had our eyes well opened, to penetrate and ſee what it is, we ſhould then ſay of all the moſt raviſhing objects of the world, how ſenſleſs was I when I courted you? O deceitful world, thou didſt appear great to me, when *I* ſaw thee not as thou art: But ſo ſoon as I did ſee thee rightly, I did then ceaſe to ſee thee: for thou waſt no more to me but juſt nothing. We run in full career after all that pleaſeth our ſenſe, and the Croſs, which is ſo much preached to us, is much more upon our Altars, than in our hearts. We will not know, that the throne of Mount Calvary, is the path way to heaven; and as this truth wanders from our hearts, Jeſus departs from our eyes. Let us at leaſt pray Jeſus to ſtay with us, for it

is late in our hearts, and the night is far advanced, by our want of true light. We ſhall not know Jeſus by diſcourſe, but by feeling him in the perſons of his poor, ſince he gives the continual nouriſhment of his body.

Aſpirons.

O Only Pilgrim of the world, and firſt dweller in the heart of thy heavenly Father, what a pilgrimage haſt thou made, deſcending from heaven to earth, and yet without forſaking heaven? Thou haſt markt thy ſteps by thy conqueſts: made viſible thy way by thine own light, thou haſt watered it with thy precious blood, and paved it with thy wounds? O what a goodly thing it is to walk with thee, when thou openeſt thy ſacred mouth, as the opening of a Temple, to diſcover the beauties and myſteries of it. O that it is moſt pleaſing to underſtand that mouth, which diſtills ſo much honey through lips of Roſes. But wherefore (My good Lord) art thou pleaſed to hide thy ſelf from a ſoul which languiſhes after thee? Take away the vail from mine eyes, and ſuffer thy ſelf to be ſeen in the veſture of thy heavenly Beauties. If I muſt bear the Croſs, and paſs by

by the throne of mount Calvary, to come to Heaven, I moſt humbly ſubmit to thy divine pleaſure that I may poſſeſs all that thou art.

The Goſpel upon Tueſday in Eaſter weak, St. *Luke* 24.

AND whiles they ſpake theſe things, Jeſus ſtood in the midſt of them, and ſaith to them, Peace be to you, It is I, fear not. But they being troubled and frighted, imagined they ſaw a Spirit. And he ſaith to them, Why are you troubled, and cogitations ariſe in your hearts? See my hands and my feet, that it is I my ſelf, handle, and ſee: for a ſpirit hath not fleſh and bones, as you ſee me to have. And when he had ſaid this, he ſhewed them his hands and feet. But they yet not believing, and marvelling for joy, he ſaid, Have you here any thing to be eaten? But they offered him a piece of fiſh broiled, and a hony comb. And when he had eaten before them, taking the remains, he gave to them, And he ſaid to them, Theſe are the words which I ſpake to you when I was yet with you, that all things muſt needs be fulfilled which are written in the Law of Moſes, and the Prophets, and the Pſalms, of me. Then he opened their underſtanding,

that they might understand the Scriptures. And he said to them, That so it is written, and so it behoved Christ to suffer, and to rise again from the dead the third day, and penance to be preached in his Name, and remission of sins unto all Nations.

Moralities.

1. WE think sometimes that Jesus is far from us, when he is in the midst of our heart: he watches over us, and stretches out his divine hands for our Protection. Let us live always as if we were actually in his Presence, before his eyes, and in his Bosom. An ancient Tradition doth observe, that after our Lords Ascention, the Apostles did never eat together, but they left the first napkin, for their good Master conceiving that according to his promise, he was always with them: Let us accustom our selves to this exercise of Gods Presence: It is a happy necessity to make us do well, to believe and apprehend that our Judg is always present. If respect make him formidable, love will teach us that he is the Father of all sweetes. There can be no greater comfort in this world than to be present in heart and body with

with that which we love beſt.

2. Jeſus is taken by his Apoſtles for a Spirit, becauſe after the Reſurrection he pierced the Walls, and appeared ſuddenly as Spirits do. St. *Paul* alſo ſaith, in the ſecond to the Corinthians, that now we do no more know Chriſt according to the Fleſh, that is to ſay, by the paſſions of a mortal body, as St. *Epiphanius* doth expound it. We muſt make little uſe of all our Bodies to converſe with our Jeſus, who hath taken upon him the rare qualities of a ſpirit. VVe muſt raiſe our ſelves above our ſenſes when we go to the Father of light, and the Creatour of ſenſe. He teaches us the life of Spirits, and commerce of Angels, and makes aſſayes of our immortallity, by a body now immortal. VVhy are we ſo tyed to our ſenſe, and glued to the Earth? Muſt we ſuffer our ſelves to enter into a kingdom of death, when we are told of the Reſurrection of him, who is the Author of all lives?

3. Admire the condeſcending and bounties of our Lord to his dear Diſciples. He that was entred into the kingdome of ſpirits, and immortal converſation, ſuffers his feet and hands to be touch-

touched, to prove in him the reality of a true body. He eats in preſence of his Apoſtles, though he was not in more eſtate to digeſt meat, than the ſun is to digeſt vapours. He did no more nouriſh himſelf with our corruptible Meats, than the Stars do by the vapors of the earth. And yet he took them to confirm our belief, and to make us familier with him. It is the Act of great and generous ſpirits to abaſe themſelves, and condeſcend to their inferiours. So *David* being anointed King, and inſpired as a Prophet, doth not ſhew his perſon terrible in the height of his great glory, but ſtill retained the mildneſs of a Shepherd. So Jeſus the true Son of *David* (by his condeſcending to us) hath conſecrated a certain degree, whereby we may aſcend to Heaven. Are not we aſhamed that we have ſo little humility or reſpect to our inferiours, but are always ſo full of our ſelves; ſince our Lord ſitting in his throne of Glory and Majeſty, doth yet abaſe himſelf to the actions of our mortal life? Let it be ſeen by our hands whether we be reſuſcitated, by doing good works, and giving liberal alms. Let it appear by our feet that they follow the paths of the moſt holy perſons.

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Let it be ſeen by our nouriſhment (which ſhould be moſt of honey) that is of that celeſtial ſweetneſs which is extracted from Prayer. And if we ſeem to refuſe fiſh, let us at leaſt remain in the element of Piety, as fiſhes in water.

Aſpirations.

THy love is moſt tender, and thy cares moſt generous (O mild Saviour.) Amongſt all the Torrents of thy Paſſion, thou haſt not taſted the water of forgetfulneſs. Thou returneſt to thy Children as a Nightingal to her little Neſt: Thou doſt comfort them with thy Viſits, and makeſt them familier with thy glorious life. Thou eateſt of a Honey-Comb by juſt right, having firſt taſted the bitter gall of that unmerciful Croſs. It is thus, that our ſorrows ſhould be turned into ſweets. Thou muſt always be moſt welcome to me in my troubles, for I know well that thou only canſt pacifie and give them remedy. I will govern my ſelf toward thee as to the fire: Too much near familiarity will burn us; and the want of it will let us Freez: I will eat hony with thee in the bleſſed Sacrament; I know that many

many there do chew, but few receive thee worthily. Make me (O Lord) I beseech thee, capable of those, which here on Earth shall be the true Antepasts to our future Glory.

The Gospel upon Low Sunday.
St. *John* the 20.

THerefore when it was late that day the first of the Sabbaths, and the doors were shut, where the Disciples were gathered together for fear of the Jews. Jesus came and stood in the middest and said to them, Peace be to you. And when he had said this, he shewed them his hands and side. The Disciples therefore were glad when they saw our Lord. He said therefore to them again, Peace be to you. As my father hath sent me, I also do send you. When he had said this, he breathed upon them, & he said to them, Receive ye the Holy Ghost; Whose sins you shall forgive, they are forgiven; & whose you shall retain, they are retained. But Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came: the other Disciples therefore said to him, We have seen our Lord. But he said to them, Unless I see in his hands the print of the nails, and put

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my finger into the place of the nails, and put my hand into his ſide, I will not believe.

And after eight days again his Diſciples were within, and Thomas with them. Jeſus cometh, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be to you. Then he ſaith to Thomas, Put in thy finger hither, and ſee my hands, and bring hither thy hand, and put it into my ſide, and be not incredulous, but faithful. Thomas anſwered and ſaid to him, My Lord and my God. Jeſus ſaith to him, Becauſe thou haſt ſeen me, Thomas, thou haſt believed: Bleſſed are they that have not ſeen, and have believed.

Moralities.

1. JEſus the Father of all bleſſed harmonies (after ſo many combates) makes a general peace in all nature. He pacifieth *Lambo*, taking the holy Fathers out of darkneſs, to enjoy an eternal light, and ſending the damned to the bottom of hell. He pacifies the earth, making it from thenceforth to breath the air of his mercies. He pacifieth his Apoſtles, by delivering them from that profound ſadneſs, which they conceived by the imaginary loſs of their dear Maſter. He pacifieth Heaven, by ſweetning the ſharpneſs of his heavenly Father,

ther, *quenching* by his wounds, the fire which was kindled of his juſt anger. Every thing ſmileth upon this great Peace-maker: Nature leaveth her mourning, and putteth on her robes of chearfulneſs, to congratulate with him his great and admirable conquets. It is in him that the heavenly Father (by a ſingular delight) hath poured out the fulneſs of all Graces, to make us an eternal dwelling, and to reconcile all in him and by him; pacifying by his blood from the Croſs, all that is upon earth and in heaven. This is our *Joſhuah* of whom the Scripture ſpeaketh that he clears all difference, and appeaſeth all battels. No ſtroke of any hammer or other Iron, was heard at the building of *Solomons* Temple; and behold, the Church (which is the Temple of the living God) doth edifie ſouls with a marvellous tranquility.

2. The ſun is not ſo well ſet forth by his beames, as our Saviour is magnificently adorned, with his wounds. Thoſe are the Characters which he hath engraved upon his fleſh, after a hundred ingenious faſhions. The Ladies count their Pearls and Diamonds, but our Saviour counts his wounds, in the higheſt attire of his Magnificences. It is from thence that the beauty of his body, taketh a new ſtate of glory, and our

our faith in the reſurrection is confirmed that the Good, fill themſelves with hope, Miſcreants with terror, and Martyrs find wherewith to enflame their courage. Theſe divine wounds open themſelves as ſo many mouths, to plead our cauſe before the Celeſtial Father. Our Saviour Jeſus never ſpake better for us, then by the voice of his precious Blood. Great enquiry hath been made for thoſe mountaines of myrrh and frankincence, which *Solomon* promiſeth in the *Canticles*, but now we have found them in the wounds of Jeſus. It is from thence that there cometh forth a million of ſanctified exhalations of ſweetneſs, of peace and propitiation as from an eternal ſanctuary. A man may ſay they are like the Carbuncle which melteth the wax upon which it is imprinted, for they melt our hearts by a moſt profitable impreſſion. At this ſight the eternal Father calms his countenance, and the ſword of his juſtice returneth into the ſheath. Shall not we be worthy of all miſeries, if we do arm theſe wounds againſt us, which are ſo effectual in our behalf? And if this blood of our *Abel* (after it hath reconciled his cruel executioners) ſhould find juſt matter to condemn us for our ingratitude? *John* the ſecond K. of *Portugal* had made a ſecret vow, never

never to refuse any thing which should be asked of him in the vertue of our Saviours wounds, which made him give all his silver vessels to a poor gentleman that had found out the word. And why should not we give our selves to God, who both buyeth and requireth us by the wounds of Jesus?

3. Jesus inspireth the sacred breath of his mouth upon his Apostles, as upon the first fruits of Christianity: to repair the first breath, and respiration of lives, which the Author of our race did so miserably lose. If we can obtain a part of this, we shall be the like wheels of *Ezekiels* mysterious chariot, which are filled with the spirit of life. That great Divine called *Mathias Kierna*, said, that light was the substance of colours, and the spirit of Jesus is the same of all our virtues. If we live of his flesh, there is great reason we should be animated by his spirit. Happy a 1000 times are they who are possessed with the Spirit of Jesus, which is to their spirit as the apple of the eye. St. *Thomas* was deprived of this amorous communication, by reason of his incredulity. He would see with his eyes, and feel with his hands, that which should rather be comprehended by faith: which is an eye blessedly blind: which knoweth all within its own blessedness, and is also at hand,

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hand, which remaining on earth, goeth to find God in Heaven.

Aſpirations.

GReat Peace-maker of the World, who by the effuſion of thy precious Blood, haſt pacified the wars of forty Ages, which went before thy death. This word of peace hath coſt thee many battailes, many ſweats and labours, to cement this agreement of Heaven and earth, of Sence and Reaſon, of God and Man. Behold thou art at this preſent like the Dove of *Noahs* Ark, thou haſt eſcaped a great delulge of paſſions, and many torrents of dolours thrown headlong upon one another. Thou bringeſt us the green Olive branch, to be the mark of thy eternal aliances. What? Shall my ſoul be ſo audacious & diſordered as to talk to thee of war, when thou ſpeakeſt to her of peace; To offer thee a weapon when thou offereſt her the Articles of her reconciliation, ſigned with thy precious Blood? Oh, what earth could open wide enough her boſome to ſwallow me, if I ſhould live like a little *Abiron*, with a hand armed againſt Heaven, which pours out for me nothing but flowers and roſes? Raign (O my ſweet Saviour) within all the conquered powers of

of my ſoul, and within my heart, as a conqueſt which thou haſt gotten by ſo many titles. I will ſwear upon thy wounds, which after they have been the monuments of thy fidelity, ſhall be the adored Altars of my vows and ſacrifices. I will promiſe thereupon inviolable fidelity to thy ſervice. I will live no more but for thee ſince thou haſt kill'd my death in thy life, and makeſt my life flouriſh within thy triumphant Reſurrection.

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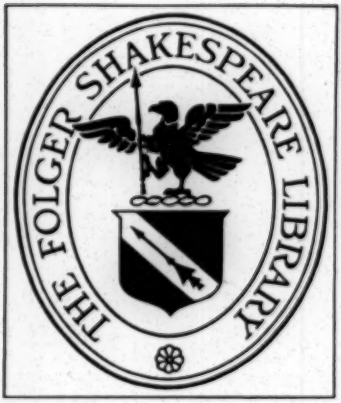
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